

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

WHOLE NO. 1183.

BOSTON, TUESDAY, FEBRUARY 2, 1864.

VOL. XXV. NO. 5

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 46 1-2 Kneeland Street, (Up Stairs,)
BOSTON, MASS.

J. Litch, Editor.

To whom remittances for the Association, and communications for the Herald, should be addressed.
Letters on business, simply marked on envelope "For Office," will receive prompt attention.

BOARD OF CONTRIBUTORS.

REV. JOHN PEARSON, DE R. HUTCHINSON,
REV. L. OSGER, REV. O. R. PARSONS,
REV. S. S. JARVIS, REV. J. M. BARROCK,
REV. F. GUYER, REV. D. J. ROBINSON,
REV. D. HOSWORTH, REV. I. H. SHIPMAN,
REV. R. H. CUNNINGHAM, REV. H. MATHER.

COMMITTEE ON PUBLICATION.

L. OSGER, J. PEARSON, R. R. KNOWLES.

[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

ON THE MILLENNIAL—REV. 20: 4-6.

BY REV. C. CUNNINGHAM.

[Continued.]

III. The Peculiar Characteristics of this State.

1. It will be holy. The text affirms this, verse 6. So says the prophet. Zech. 14: 20. Isa. says, 60: 2: "Thy people also shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." The Revelator 21: 27, declares: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." The wicked all removed at its introduction, and *Satan being confined during its continuance, so that his influence is not at all felt, holiness will reign supreme.* Hence it will not be a mixed state as here.

2. It will be a deathless state. Luke 20: 35, 36. Rev. 20: 6, and 21: 4. "Mortality shall then be swallowed up of life." "The inhabitant, shall not say, I am sick; and death will no longer be feared or experienced. Hence,

3. It will be a happy state. The text says, "Blessed, or happy and holy is he," &c. See Rev. 21.

4. They shall "rejoice forever in that which God creates;" for he will "create Jerusalem a rejoicing and her people a joy." "And the ransomed of the Lord shall return." &c. Isa. 35: 10. "The Lord thy God in the midst of thee is mighty; he will will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zeph. 3: 4. See, also Rev. 19: 1-7, 9.

The whole creation will then rejoice. Isa. 35: 1, and 55: 12, 13. Ps. 96: 11-13. "The curse will then be removed, and paradise restored, and the morning stars will have occasion to sing again over a new made world. O, what glorious descriptions are these! and they are the emanations of the Spirit of God. They foretell a blessed future for our sin-cursed and distracted world. And God's word will not return unto him void. What he has spoken he will perform. "O scenes surpassing fable, and yet true; scenes of accomplished bliss! which, who can see, though but in distant prospect, and not feel his soul refreshed with fortresses of the joy?" There will be the absence of all evil, and the presence of all good. "Write," said the occupant of the throne, "for these words are true and faithful." All God's holy seers have written of them. The patriarchs sojourning here encouraged by this blessed hope. The tongue of Israel's songsters became as the pen of a ready writer when speaking of the things touching the King. And enraptured by the view he had, he desired the wings of a dove that he might fly away and be at rest. And he waited for this day more than they that watch for the morning. All the prophets of God were cheered in the midst of trial and sorrow by a contemplation of the glory which was to follow Christ's sufferings; and many would not accept deliverance in view of a better resurrection. Apostles and martyrs have been sustained with this hope. It has been the faith and hope of the church from the beginning. All irrational and inanimate nature seems to be filled with the expectation, waiting for the "manifestation of the sons of God." It cannot be a delusion. "A lie could not be so deeply graven." Nay, verily, "Weeping may endure for a night, but joy cometh in the morning."

"Hail to the brightness of Zion's glad morning!
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning,
Zion in triumph begins her miln reign.

Hail to the brightness of Zion's glad morning,
Long by the prophet of Israel foretold.
Hail to the millions from bondage returning!
Gentiles and Jews the blessed vision behold.

Lo, in the desert rich flowers are springing;
Streams over capons are gliding along;
Praise to Jehovah ascending on high;
Fallen are the engines of war and destruction;
Wastes rise in verdure and mingle in song.

See the dead rising from land and from ocean;
Praise to Jehovah ascending on high;
Fallen are the engines of war and destruction;
Shouts of salvation are rending the sky."

Beloved brethren and friends, the view for which I have contended in this discourse has been cherished by prophets, apostles and

martyrs. It accords with the teachings of our great Instructor. The early church for two centuries knew no other faith. Although it was nearly covered up amid the corruptions of the papacy for several centuries, yet it was exhumed by the Reformers in the sixteenth century, and again presented to the world. In the seventeenth, and in the early part of the eighteenth century, it had many noble advocates in Europe and in this country. And now, again, in the nineteenth century, it has been revived, and promulgated extensively in this country and throughout Europe, and to a greater or less extent, throughout the wide world. A few, like Spaulding, at the close of the last century, saw the light and at once commenced to spread it; but the present generation is receiving the focal light of the past eighteen hundred years upon this great question.

Some men in the past century, renowned for learning and piety, like Scott, wrote upon the millennium, and fixed upon the year 1866 as the time for its introduction. These men held to the modern Whittan theory that the conversion of the world to Christ would constitute the millennial era of the church. This view was especially strengthened during the great revivals under Pres. Edwards, Whitefield, the Tennants and others, and became, at length, the common faith of the Protestant church. While the church was thus indulging in the illusory hope of the world's conversion which tended to a paralysis of effort for the salvation of men, it pleased God to convert the soul of a strong-minded farmer in Low Hampton, N. Y., who had previously been affected with deistical sentiments. William Miller at once commenced the earnest, diligent, prayerful study of the Bible; saying in reply to his former friends, who asked him how he knew it was true, "Give me time, and I will harmonize all these apparent contradictions to my own satisfaction, or I will be a deist still." He then went to work, beginning with Genesis, and comparing Scripture with Scripture, to find out the Spirit who inspired it. The result is thus stated by himself: "While thus studying the Scriptures, I became satisfied if the prophecies which have been fulfilled in the past are any criterion by which to judge of the manner of the fulfillment of those which are future, that the popular views of the spiritual reign of Christ—a temporal millennium before the end of the world, and the Jews' return—are not sustained by the word of God; for I found that all the Scriptures on which those favorite theories are based, are as clearly expressed as are those that were literally fulfilled at the first advent, or at any other period in the past." He then found that the Bible taught the second personal advent of Jesus Christ; at which epoch the saints would all be raised or translated, the wicked be destroyed, the earth be regenerated by fire, and then, as God's everlasting kingdom, under the whole heavens, be given to his people as their eternal inheritance. Again he says:—"I found that the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, is inculcated in the 20th of Revelation; and that it must necessarily follow the personal coming of Christ, and the regeneration of the earth; that, till Christ's coming, and the end of the world, the righteous and wicked are to continue together on the earth, and the horn of the Papacy is to war against the saints until his appearing and kingdom, when it will be destroyed by the brightness of Christ's coming. So that there can be no conversion of the world before the advent; and that as the new earth wherein dwelleth righteousness, is located by Peter after the conflagration, it must necessarily follow that the various portions of Scripture that refer to the millennial state must have their fulfillment after the resurrection of all the saints that sleep in Jesus." Being then convinced that Christ's advent was "personal and pre-millennial," he saw that "all the events for which the church looked to be fulfilled (in the millennium) before the advent, must be subsequent to it; and that, unless there were other unfulfilled prophecies, the advent of the Lord, instead of being looked for only in the distant future, might be a continually expected event." This conclusion was strengthened by the study of unfulfilled prophecy, the chronology of the world, and the signs of the times. See Miller's Memoirs, page 72, 76.

It was this faith concerning the Millennium that gave Father Miller a distinct and prominent position before the world. If he had entertained the common view of the world's conversion, his simply fixing the time of its introduction twenty-three years earlier than did Scott, and others, and which had become the general expectation of the church, would not have given him the peculiar position he occupied. Nay, my brethren, it was not the simple difference of twenty-three years in the computation of time that so aroused the church and the world under the preaching of Father Miller, and others, as some maintain, but it was his faith in the pre-millennial advent. If the millennium was to be introduced by the world's conversion, who would have had any particular objections to its coming in '43 any more than '66? But when it was maintained that there was to be no millen-

nium before the advent, that Christ's second coming, the resurrection, judgment, and conflagration, would precede and introduce it; that a wicked and unbelieving world, and the foolish virgins and hypocritical and dead professors in the church would then be destroyed, as were Sodom and Gomorrah; then the opposition of the natural, and unrenewed heart began to develop itself. A lukewarm church dreaming of peace and glory, while her Lord was absent, could not bear to have her slumbers disturbed by the emphatic announcement, "the hour of his judgment is come." And to tell a sin-loving world, that the Lord was at hand to reward them according to their works, was an unwelcome message. The event that was announced as about to come, and not its epoch especially, was what so startled a careless world, and Laodicean church.

The position we have taken, therefore, as believers in a pre-millennial advent of Christ, has made us what we are, a distinct people, a separate denomination. Other questions have been mooted among us, made prominent, and the claim that they made, and do make us a distinctive people, set up in their behalf. But I regard all such claims and efforts to be the means Satan uses to divert attention from the great question at issue; viz: the personal, pre-millennial advent of Jesus Christ, which will bring the judgment of quick and dead, and unfold the retributions of eternity.

The promulgation of this sentiment during the past twenty-five years has resulted in changing, or greatly modifying, the faith of the church on this subject. We have done a great and glorious work; but our mission is not yet completed. While many have embraced the view of the pre-millennial advent, yet but few can be found among them whose faith is so clear, well-defined, and Scriptural, as that entertained by this conference, and expressed through its approved organ, the Advent Herald. Moreover, we are the only denomination in the world who hold this faith as their peculiar and distinguishing trait. While some, claiming to be Adventists, have hardened the faith with their own and others, in the churches have perplexed it with other sentiments which are unscriptural, it is manifestly our duty to keep at our work, as at first commenced, proclaiming the personal, speedy advent and reign of the Lord Jesus Christ, as a comfort to the saint and warning to the sinner.

We are to keep this faith in its purity as held by the early church, standing out in bold relief, that its force and power may not be lost, as it is when mixed up with a web of philosophical speculations which only tend to confuse and perplex the mind. Our work, therefore, is peculiar. We hold a position occupied by no other people. Hence, we should continue to give, in one strong, united, and emphatic voice, the cry, "Fear God, and give glory to him, for the hour of his judgment is come;" having it distinctly understood that probation will then end, and the destiny of all fixed for weal or woe forever. As a people we should seek to have our minds well informed on this great subject; remember that our great work is to keep it prominent before the church and world, not allow ourselves to be turned aside from our mission by any minor considerations, but in every lawful way, by pulpit and press, send this last message to a foredoomed world. Brethren beloved, we need to be revived in our faith, to have it re-impressed upon our hearts by the Holy Spirit, that we may not only know but feel its vast importance, and the duty of spending, and being spent, to spread it abroad. We need a fresh unction from on high, and a new consecration to this blessed and glorious cause. In two short years the noted epoch, before noticed, for the introduction of the millennium will arrive. But our Lord may come before. He will not tarry much beyond. How startlingly interesting the times in which we live! If we were characterized for our noble deeds and great sacrifices to sustain this cause twenty years ago, what should we not be willing to do and suffer now while heaven, earth, and hell, with one united voice proclaim him near, "even at the doors." Soon, and the great drama of earth will be ended, the wheel of time will stand still; all that pertains to earth will pass away in the fires of earth's last baptism, and the great kingdom of God will have come, when the "righteous will rise to glory and the wicked sink to hell." If we have any thing we want to save to enjoy forever, let us be wise and employ it in spreading the truth, that men may be warned and led to flee for refuge, to "lay hold on the hope set before them" in the Gospel.

Woe betide the worldly-minded, and covetous professor who enjoys the light on this question, and yet squanders or hordes his Lord's money, instead of employing it to enlighten men and save souls! O, brethren, be exhorted to give yourselves anew, with all you have, and are, to this cause, that when he comes he may say to you, "Well done, enter into the joy of thy Lord." Says the apostle, 2 Pet. 3: 11, 12-14—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on

fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

Terrible in the extreme, will it be, my brethren, if after all we should lose this glorious rest and inheritance. Receive then the exhortation of the apostle in 2 Pet. 1: 5-11.

If the impenitent would partake of that joy and rest they must heed the invitation of Christ speedily. Matt. 11: 28-30. The six thousand years of this world's history are about to terminate. The Sabbath will soon dawn. Hence, what you do to prepare for it must be done quickly. "Haste thee, escape for thy life; tarry not on all the plain lest thou be consumed." May God have mercy upon you, lead you to repentance, and bring us all at last to enjoy that millennial rest and glory so soon to be ushered in by the "brightness of his coming." Amen.

[Original.]

"GO WORK IN MY VINEYARD."

BY H. BUCKLEY.

"Go work"—it is the Master's call;
For in his cause we work for all.
However late the hour may be,
Work, and a sure reward you'll see.

Go sow the seed of Gospel truth,
Go sow it in the minds of youth;
And thou art doing thy part,
But water well with loving tears.

Go seek for those exposed to crime,
And speak to them a word in time,
To save them from the tempter's snare,
That they with you may glory share.

Seek every day, seek every hour,
To secure souls from Satan's power;
And, when on earth the work is done,
You'll share with Christ a glorious throne.

[From the Starbuck's Gazette.]

TRIBUTE TO THE MEMORY OF HELEN M. JOHNSON.

one in whom we in Canada all felt a deep interest. Alured by those poetic genius which came, bright and sparkling, from her mind, charmed by the sweet and melodious sonnets of her pen, we who have read her productions have learned to love the source whence they sprung; and now, though her pen has been laid aside forever, not soon will we suffer her memory to glide from our hearts.

She was not an extensive writer. She died too young to have filled many volumes with her songs, but whatever she wrote was good. Her strains were never harsh and discordant, but in the sweet and gentle purity of their flow there was always something touching a chord in our own hearts, which made us love the inspiration that gave them being.

Did she tell us of the brave and true who died fighting for their country, fair was the garland she wove for them, and more heroic did they appear as she described their noble deeds. Did her verse claim our sympathies for the wronged and oppressed, we could not withhold them. If she spoke of "Our Native Land," her patriotic words made us love Canada better than ever before. We wept over the "Dying Warrior," as she pictured him lying upon the battle-field, and sympathized with the "Bereaved," when her pen told their sorrow. And when she sang some sweet and simple song, describing home scenes or relating home pleasures, the loveliest charm seemed lent the spot by the magic power of her pen.

Because her poems were sweet and harmonious, because she wrote what she felt, and writing thus, made us feel it too, we should have loved to read what she wrote had her home been in another land than ours, but when we know Canada was her country, and a country too that she loved, we feel that we have a claim upon her that others have not.

She was one of the few who have yet appeared in Canada worthy the name of poet. Her productions often appeared in a paper we all read, and though few of us may have seen her, yet we cannot but feel we are almost acquainted. But not in one section alone will her death be known—her loss will be felt throughout our Province.

Fondly had we hoped she might long be spared to repeat to us the sweet echoes of that music which the gentle spirits from fairy-land had breathed into her soul, that she might live to write her name in higher and yet more enduring lines, among the names of those the world calls its sweetest singers, and that around her brow might be twined that bright laurel wreath which should ever be awarded to genius and worth. But such a fortune was not to be, for when her career was but begun, the angel Death called for her, and to one like her he was the most welcome angel God could send.

Her lot in life was not always pleasant, nor her pathway at all times strewn with flowers. Pain and suffering at times were her portion; yet all, if we may judge from the productions of her pen from time to time, seemed to bring her nearer her Saviour. As the fragrance of many a sweet flower is not fully appreciated until its leaves are crushed, so there are poetic souls, the depth and puri-

ty of whose inspiration we do not know until it is brought out and perfected by affliction and even suffering. Such an one was hers. Pure and lovely as were her early visions, far purer, far more beautiful were those to which she gave expression as she neared the goal towards which she hastened. Very beautiful, even to one who knows not their beauty by experience, are those lines, the last that she wrote before her death—

"Wrapped in the Saviour's arms I sweetly lie,
Far, far behind, I hear the breakers roar—
I have been dying, but I cease to die,
My rest begins, rejoice forevermore."

While our country loses in her one of its sweetest songsters,—while we in the Townships miss those occasional productions we were wont to see in our paper,—while those among whom she lived see her no more, and the friends of her youth weep in silence above her grave, and while in her once loved home circle there is a vacant place, where the gentle notes of that music which her soul breathed when here draw us after her, and elevate us by her example; may other tributes, more worthy than my pen may bring, be given to her memory, and long may the bright garland of poetic flowers she has gathered remain, a monument of her genius and goodness. W. E. JORDAN.

Eaton, March, 1863.

[Original.]

GENERATION AND REGENERATION.

BY BENJAMIN F. GILBERT.

The divine penman, in giving the account of the formation of the heavens and the earth, at the close of his account, or history, makes the statement: "These are the generations of the heavens and the earth." This earth was then pronounced by its Maker as good or perfect. Afterwards a curse had fallen upon it, as also upon man, and this curse produced another state of this earth and also of man. The twelve disciples a long time afterwards enquired of the Lord Jesus, and asked the question about the end of this state, or cursed state of generation of the earth. They do not enquire the end of Cosmos, or end of the world, as our transla-

tion has it, "this state, or cursed state of the earth," nor do they enquire about a set of inhabitants who may see the signs, as men preach it; but they enquire about the end of this state and the second coming of Christ.

Now, did not the Lord make answer according to the questions? He gave them an account (in his own words) of events which must occur before the end of this state, and closes up by saying: "this generation (the heavens and earth) shall pass, but this generation (the heavens and earth) shall not pass until all previous signs (which he gave) are fulfilled." And also in one other conversation of their flow there was always something touching a chord in our own hearts, which made us love the inspiration that gave them being.

N. B.—Men must take away from the Bible what they have put on it, before they will be able to find out what it means. Fairhaven, Vt., Jan. 26, 1864.

FOREIGN CORRESPONDENCE.

FROM R. HUTCHINSON, M. D.

I think my last was dated Jan. 13th; and on the evening of the following day, I went to hear a lecture by a minister of the Establishment, on the "Bicentenary commemorations," being a reply to a pamphlet by the Rev. Mr. Mellor, the successor to that distinguished nonconformist minister, Dr. Raffles. The large hall was crowded to excess, and it was soon evident that all present were not supporters of the lecturer. Dr. McNeile presided; and as his name is familiar to your readers, as a fearless advocate of the Pre-millennial Advent, his opening address may not be uninteresting,—it is also instructive. He said:—"We are assembled this evening to hear a lecture from the Rev. Henry Carpenter on a very celebrated crisis in our ecclesiastical history which was 200 years old last year. I refer, of course, to the passing of the Act of Uniformity in 1662. Many good and sound and conscientious churchmen highly disapprove of—nay, unhesitatingly condemn that act—and still more the spirit in which it was prepared and carried through. In this we are of one mind with our nonconformist fellow-citizens. It was an act of angry reprisal, not a wise or temperate conciliation. Say that it was provoked—prove that it was provoked—but you do not thereby justify it, because from your code of Christian morals we reprobate retaliation. "Evil for evil" is no motto or maxim of ours. Many good and sound and conscientious churchmen highly admire the noble conduct of those clergymen who in 1662 relinquished their preferments rather than compromise their principles. It was a splendid victory of the invisible over the visible in the life of man—a splendid testimony to the practical power of that faith which overcomes the world. And it well deserves to be held in universal remembrance. Here also we are of one mind with our nonconformist fellow-citizens. Had

they been content with this, multitudes of churchmen could have cordially joined them in a *bona fide* bi-centenary commemoration. So far well, but now I have two observations to make before I call upon the lecturer. Statements have been made concerning certain details alleged to have been introduced for the first time into our church, arranged in the year 1662. Those statements, or some of them, may possibly be incorrect, although resting on apparent authority and made in good faith. It may be well deserving of our care and diligence to prove that these statements are incorrect, while in so doing we don't become advocates or apologists for the Act of Uniformity itself. It may, for example, be incorrect to say that apocryphal books were introduced into the church service for the first time in 1662, or that any particular lesson was enforced at that time for the first time, or that additional saint's days were appointed to be observed at that time more than had ever been observed before. We may appeal against such statements and endeavor to show the mistakes in which they originated; and yet we may all the while agree with those who made them in disapproving of the Act of Uniformity. If I mistake not, this is the kind and this is the amount of difference that exist between Mr. Carpenter and Mr. Mellor. The question at issue is not one as to the wisdom or justice or Christian conciliation of the church party in 1662. In Mr. Carpenter's judgment, as expressed in his pamphlet, their proceedings were unwise, un-Christian, and unconciliating. Mr. Mellor is of the same opinion, I doubt not; but the question is as to certain details of aggravation—whether they existed already and had been in practice long before and were continued up to the Act of Uniformity, or whether they were new and introduced vexatiously and malignantly at the time of the framing of the act. If Mr. Mellor can prove that such things were new, introduced then for the first time, he affixes an additional stigma of needless tyranny on the church party in those days. If Mr. Carpenter can

show that they existed previously, that they had a place in our church arrangements from the time of the Reformation—he exonerates the church party from that additional stigma. Now, my second observation is—had nothing been required then—though I must first say, parallels have been drawn between the state of things then, and the state of things now: contrasts have been exhibited between the evangelical men who succeeded then and the evangelical men who do not succeed now, and statements have been reiterated exposing the inconsistency of the men who can admire the disinterested secession of those who did secede in 1662, and who nevertheless do not themselves imitate the noble example. This is an attack; they who have spoken thus are the aggressors, and must be in all reason responsible for whatever measure of alienation arises out of the proceedings of last year. We have been very ungenerously accused of base mercenary dishonesty in maintaining our places in violation of the dictates of our consciences. In answer to this it might be sufficient to refer to the words of Richard Baxter. In 1661, when the Puritans had prepared a statement of the reforms which they said would content them, and when it was insinuated if not declared by the church party that there was no use in attempting any conciliation, because no concession would satisfy, Baxter said, "You know our secret thoughts better than we do ourselves. We tell you we shall be satisfied. You say you don't believe us. This is your mode of conciliation." Baxter claimed for himself and his friends the right to be the true judges of their own consciences. We claim the same. The nonconformists who have written and spoken as if they knew our secret thoughts better than we do ourselves ought to remember that in so doing they have absolutely claimed even more than Papal infallibility. The Pope and his hierarchy don't pretend to know man's thoughts, and his feelings, unless he has first confessed them—but here in these pamphlets we have had our thoughts told to us and we have had penances appointed—though we have never been in the confessional. One observation more. Had nothing been required in 1662, more than is required now, although it is possible that some few might have succeeded, it is more than probable that there would have been nothing like the wholesale secession of 2000 which actually took place. "But how," it will be asked, "is this? is not the Act of Uniformity now what it was then, and how was anything required then more than is required now?" I answer for your instruction, the Act of Uniformity is not now what it was then. I will explain why. Many of you do not know this. The Act of Uniformity is not now what it was then. It is not to us what it was to them. Parts of it were enacted absolutely, have never been repealed, and are still on the statute book. Other parts of it were enacted expressly for a limited period for twenty years, and only twenty years. They required no repeal. They died a natural death in 1682.

By the Act as it stood in 1662, every minister of the church was required to subscribe to these words—"I do declare that there lies no obligation upon me, or any other person from the oath commonly called the Solemn League and Covenant, to endanger any alteration of government either in church or State, and that the same was in itself an unlawful oath." That is a part of the Act which expired twenty years from the time it was enacted. How many of the 2000 had taken that oath it is difficult, it may perhaps be impossible, accurately to determine. Certainly some of them had taken it; certainly, I think I may say with truth, many of them had taken it; and certainly more was required of them than of others. More was required of them than is now required of us. We are not required solemnly to declare that an oath we have solemnly taken was an unlawful oath. They were required to do this. There was a pressure upon those men not only in matters of church discipline, church order, church worship: there was a pressure on them in a plain matter of fact. It was a matter of fact that many of them had taken a solemn oath, and they were required solemnly to declare—without any argument or discrimination respecting the materials or contents of that oath, they were required solemnly to declare that the oath itself was an unlawful oath. Now, we may highly admire their fidelity in refusing to make such a declaration, and yet we may have no sympathy in their scruples about the principles of church worship which offended them. Let this be fairly taken into account. We may be honest and conscientious, brought up as we have been, although we refuse to allow dissenters brought up as they have been to be our judges. I really believe that this is the fault—that the dissenters in England have not been content with a bi-centenary commemoration, but have made it an occasion for an attack. Had we been invited to a commemoration of what passed 200 years ago, many of us could have cordially joined it as friends. But when we were told that we were dishonest knaves for staying in our present positions, we were challenged as enemies and must defend ourselves. Begging you to excuse me for having so long interposed between you and the lecturer, I have now the pleasure of calling upon Mr. Carpenter.

In about the middle of the lecture the Rev. Mr. Carpenter retired for a few minutes, and during his absence

The Rev. Chairman said—"I may perhaps be doing good service if I call your attention to one point which has suggested itself to me in a part of what we have heard. There has been something curious brought forward about one particular chapter, containing the history of Susannah. That chapter is the history of an attempt made by two elders first to dishonour, and, having failed in that, to defame, a chaste and beautiful maiden. Concerning this chapter, Mr. Mellor says it was introduced as an apocryphal lesson for the first time in 1662. It appears from what you have heard that that chapter is found in the Prayer Book from the reign of Edward the Sixth. I have now a word to say for Mr. Mellor. But how shall I set this plainly before you? In this way. It is well known that the church of Rome mingled the inspired with the apocryphal writings, disregarding the history of the old Jewish church, for something which would seem to support their own positions. Hence, as you have heard, the history of Susannah was set down as the 13th chapter of the Book of Daniel, and Bel and Dragon, was the 14th chapter of the same book. In the early prayer books Susannah is set forth as a lesson, but not as an apocryphal lesson, but as the 13th chapter of Daniel. In 1662 it became an apocryphal lesson; so that Mr. Mellor had right on his side to say it was first introduced as an apocryphal lesson in 1662; but the thing was there before, though it had not been called apocryphal. So, then, whilst it was called the 13th chapter of Daniel there was no harm in the history of Susannah, but so soon as it was found that it had no business in the Book of Daniel, then it became a grievance. I think it is very fair to put that view of the matter forward, for it is highly possible—nay more, it is highly probable—that Mr. Mellor had not traced this, and finding some authority for saying that as an apocryphal lesson it was introduced into the Prayer book in 1662, and not tracing it back as the 13th chapter of Daniel, he may have written this in good faith and without any intention to deceive.

I think we gain in every way, and such historic statements will gain, by candour and liberality and admission of a good motive where it is possible to find ground for such a motive. Any man may be historically mistaken; and if we find some grounds on which the mistake may rest without charging any man with an intention to deceive, it will be a gratification to every Christian to find such opportunities of saying that this was a mistake on the part of Mr. Mellor."

Sunday, 18th.—I went in the morning to Great George Street Chapel, where Mr. Raffles ministered about fifty years, and where I heard a sweet sermon, on God the only true and satisfying portion of man, by the Rev. H. Mellor, the present pastor. The church is very spacious, and the congrega-

tion is the largest I have seen in Liverpool. I am told that the salary of Dr. Raffles was a thousand pounds a year—that he now received three hundred from the congregation; and that his successor received the balance of the thousand.

In the evening, though sick, I went to hear my friend Bro. Joseph Curry. He took for his text, Isa. 52: 7, compared with Rom. 10: 15, and preached the whole Gospel—the first Advent and second—the cross and the crown—Calvary and Zion—the sufferings of Christ and his reign. He is a good minister of Jesus.

Monday evening, 19th.—After visiting the sick, I attended the annual meeting of the Liverpool Church of England Scripture Reader Society. The Bishop of Chester was in the chair; and the vast assembly was addressed by several, including the Bishop of Sydney. But Dr. McNeile was evidently the people's favorite. He is a noble-hearted man. He says what he thinks without fear. Like John Knox, he does not fear the face of clay. He dwelt at length on the active operation of the Society of Jesuits in Liverpool, and gave his brethren and the audience to understand that if he did not refer to such things no one else would. I never heard a man more eloquent, and it was the eloquence of the heart. His locks are white, but he is a mighty man of valor in the Lord's cause, and is not ashamed to avow his faith in the near coming of the Just One. I felt that he ought to be the Bishop.

The Episcopal Scripture Reader Society employs sixty Scripture Readers in Liverpool who employ their entire time in calling on all sorts of people, and reading to them a portion of Scripture, and saying a word on the things of Christ.

One of the speakers referred to the state of things in America, and said that whether Mr. Lincoln was influenced by principle or policy in proclaiming emancipation, slavery is doomed; and that good will come out of this vast evil.

He states that the cotton distress here is an obvious punishment of our sin in supporting American slavery—arguing that if England from the time she freed the slaves in the West Indies, had promoted the cultivation of cotton in her colonial possessions she might now have been independent of slave labor.

Yours ever,
R. HUTCHINSON.
Liverpool, Eng., Jan. 21, 1863.

THE BIBLE.

BY CARMEN M. GOULD, M. D.

"The Bible—the Bible! more precious than gold,
The hopes and the glories its pages unfold;
It speaks of salvation—wide opens the door—
Its offers are all to the rich and the poor."

A trial by jury is said to be the palladium of all our rights—moral, spiritual, religious, personal, and social. What the atmosphere we breathe is to the physical system, the Bible and its glorious, life-giving truths, are to the spiritual—strengthening, ennobling and elevating.

A house without a Bible is like a table without provisions, a night without a star, or a universe without a sun. We do not mean the Bible on the stand or on the shelf, but the Bible in the hand, head and heart of man. God's own book is a book of facts, and not a book of theories. It begins with facts, and ends with the same. It contains no politics or sectarian doctrines—and may be read and studied by all nations with superlative profit and advantage.

The Bible is a text-book, that was one thousand six hundred years in preparing and completing; it is the only book the Creator of the universe has ever given us—written by forty men, of diverse occupations—shepherds, kings, lawyers, fishermen, &c.; and why should it not be the primary and cardinal text-book in the hands of children, as well as colleges, academies, &c.?

"The Bible," says Alexander Campbell, "is indeed the tongue of Creation; it inspires sun, moon, and stars. It not only echoes in the thunders of heaven, in the tempests, the whirlwinds, the earthquakes and volcanoes of earth, but it speaks in the still small voice of morning and evening, in the conscience, in the heart, and in the soul of man. It was the great moral engine of ancient civilization so far as it obtained a local habitation and a name."

The Bible and a faithful ministry are God's two great instrumentalities to civilize, Christianize and reform mankind. A minister without the Bible, is one of Satan's engines of evil, spreading devastation and barren waste over the soil of every spirit. The two together will make men and nations wise and good. We believe the whole philosophy, of the highest civilization ever exhibited on earth—or indeed conceivable by man, has originated from, and is connected with the hallowed precepts of the Bible.

John Locke—one of England's greatest philosophers—has truthfully said of the Bible, "It has God for its author, salvation for its end, and truth without any mixture of error for its matter." For fifteen years he applied himself entirely to the study of the Scriptures, and he said at last that he was never weary of admiring the great views of that sacred book, and the just relation of all its parts; he every day made discoveries in it that gave him fresh cause of admiration.

"The teaching of A. B. C.," says Horace Mann, "has no quality of sacredness in it, but if there is a sacred service, a holy ministry on earth, it is that of setting just bounds to the animal appetites and sensual propensities of our nature, and quickening into life, and fostering into strength, all the benevolent and devout affections; for it is by the relative proportions between these parts of its nature, that the child becomes angel-like or fiend-like." He also says, "the only chart by which we can be guided in setting this 'just bound' in the minds and hearts of children, and in regulating the antagonistic properties, is in reading the revealed word of God."

We might enquire what it was that made such noble and talented men as Martin Luther, John Calvin, Philip Melancthon, John Bunyan, Adam Clarke, George Whitefield, John Wesley, and a host of other shining luminaries of the last three centuries? We

believe the reply would be, that they gave themselves entirely to the studying and meditation of the revealed word of God.

We need not fear to read the Bible on account of its morality or incomprehensibility; for we learn that "a wayfarer man though a fool need not err therein." We find inscribed on every page, grace and truth; and therein revealed the being and attributes of God—his character, his works, his dispensations of providence; and it is the source of all the knowledge we have of Divine truth. It is our moral Sun, illuminating by its heavenly rays our darkened world, shedding a pure and holy light upon the pathway of duty, and guiding the benighted travellers of earth onward and upward to immortality. It is our chart, by which we can safely navigate life's stormy sea, and steer our tossed and weather-beaten bark into the haven of eternal rest. It is our "Magna Charter," of our spiritual rights, securing to us by virtue of its covenant of grace, and its "exceeding great and precious promises," all our religious privileges, and all our hopes of heaven. Would we not walk in darkness and stumble and perish among the darkness, and linger among the mountains of unbelief, let us walk in the light of this glorious Sun—our darkness will all be dissipated, and our souls made light in the Lord. Would we shun the rocks, and reefs, and shifting currents, and fatal shoals; let us examine our chart, take frequent and careful observations, know our latitude and longitude, and the point of compass towards which our vessel is headed. Would we not forfeit our religious rights and privileges, and finally miss of heaven, then let us make ourselves familiar with every part of this sacred volume, studying and meditating, and diligently following all its teachings. Thus it will be a "lamp to our feet, and a light to our path" through all the journey of life, and a sure guide to immortality. How is it that men—enlightened Christian men—set so little by this holy Book? The Bible is neglected, and this is one reason why the tone of Christian piety is so low, and why there is so few holy men and women in the churches.

Crime is running rampant throughout the land; there is a morbid desire for murders, burglaries, arson, for attending the theatre, novel-reading, &c.; "lovers of pleasure more than lovers of God." And what is wanting in these perilous times, is, a holy ministry; more Bible religion, more Bible reading, and Bible-going Christians; such only are the "salt of the earth and the light of the world."

May we—"seeing that the days are evil, redeem the time," "knowing that the day is far spent and the night is at hand," be prepared "to enter the marriage supper of the Lamb," whenever the kingdom shall come.

Love to the brotherhood,
Castleton, C. W., Dec. 25, 1863.

MIRACULOUS FAITH AND EXPERIENCE.

BY REV. THOMAS BOYS, M. A.,
Of Trinity College, Cambridge, England.

What were really the sentiments of Luther concerning Satanic agency? He fully admitted and recognized the power of the devil, not only in actuating the hearts of men, but in personally possessing them; and looked to prayer and calling upon Christ, as the proper method of expulsion. This matter being premised, let us now proceed to exhibit in detail the views of Luther on the subject of miracles. The English reader will meet with some things, which he has not met with in the writings of Luther's professed Biographers. In fact, I once put the question to a friend, a Lutheran minister, "Why is it that in most of the lives of Luther, his miraculous experience is in a great measure kept back?" His reply is worth recording: "Because," he said, "every writer who has given an account of Luther, has drawn him according to his own standard."

Now then let us proceed to consider the experience of Luther, under four heads: namely, Satanic agency, Predictions, Views of prayer, and Healings.

When Luther was consulted by Ebert, concerning a supernatural case, (namely that of a maid servant, possessed with a devil, and having the power of producing pieces of money in her hand, and swallowing them) he displays the greatest caution, but, by no means treats the case as imaginary. In other words, he warns Ebert of the delusions of superstition, but directs the case to be most strictly investigated, and tells what should be done, if it should be found real. "I beseech you," he writes to Ebert, "as this is a matter which deserves to be made publicly known, that you will most accurately investigate, all the particulars, lest some delusion be concealed."

The expression "this is a matter which deserves to be made publicly known," proves Luther felt no hostility to a believing view of the case, provided it were properly authenticated. And we learn from Seckendorf, that the method of treatment suggested by Luther, was attended with complete success. He says, "the advice of Luther was attended with success, although Satan for some time resisted, and foully reviled Ebert when he called on the name of Christ."

We need only read what was the "advice" referred to, as given by Luther, to perceive that he viewed the matter quite seriously; and that, however great might be his caution, he fully believed in demoniacal possession, and in prayer as the proper method for expelling the evil spirit.

He writes thus: "Grace and peace in Christ. The things which you write, to myself appear incredible; and before you wrote, I myself thought, when they were related here, that I was hearing some jest or fable. But if the matter is as you write, I think that it is a prodigy, or supernatural manifestation, *ostentum*; by which God may suffer Satan to exhibit a representation and likeness of certain princes, who snatch and devour wealth from all quarters, and yet are nothing the better. But since this spirit is disposed to mirth, and by this sport of his derides our unconcern, our part is, first to pray seriously for the girl, who for our instruction, is compelled to suffer such things. Secondly, that spirit must in his turn be despised and derided, nor must we make the attempt against him by

any exorcisms or ceremonies, because the pride of the devil derides all such things. But let us persevere in prayer for the damsel and in contempt for the devil, and at length, with Christ's help, he will desert."

Under this head, let us cite the statement of Rozebergius, that Luther, one evening as he stood praying, saw an apparition of the devil. This would not of itself, perhaps, be entitled to so much attention, especially as, according to Seckendorf, the account existed only in manuscript, were it not for the confirmatory circumstance, that Luther himself related the occurrence to J. Jonas, and Michael Coelius; and that Coelius, in his funeral sermons, himself records the fact, in a passage to which Seckendorf refers. The particulars of the occurrence it is not so necessary to detail; our principal concern being with the fact, that Luther made such a statement. This is clearly proved by the evidence, and it sufficiently evinces what were Luther's sentiments, the point at present under consideration. They may now be ridiculed. But it is better to be an avowed believer in Satanic agency, than personally to be a standing monument of it by unbelief. I might also refer to what is recorded by J. Jonas; that on the 24th of October, 1533, from eleven to twelve at night, there appeared to Luther, in company with many others, "in the four quarters of the heavens many thousands of small fiery torches flying about, really of a flame, and fire color; and that Luther said, that he had never seen anything similar before, and that another day, about the same time, sounds were heard in the air as of armies joining battle." On these things, Jonas observes, that Luther, who was a con-temner of the devil, and experienced in temptation, regarded them all as the devil's sleights, the terrifying men with false terrors, when not able to do so with real ones.

The Aurora Borealis will probably supply to many persons a solution of the former of these phenomena; on which I shall content myself with this general observation—that some modern solutions of extraordinary phenomena, offered for the purpose of obviating superstition and credulity, seem really the solutions which require more credulity in those who receive them; and betray more in those who offer them, than any others that could be given. The point, now under consideration, however, is Luther's sentiments. Luther, who held the great, and cardinal doctrine of justification by faith, held also the doctrine of Satanic possession; and of Satanic agency in visible and external things, and if professors of the present day doubt the latter doctrines, I hope, at any rate they are sound in the former.

[To be continued.]

SOMEBODY IS PRAYING FOR ME.

Yes, anxious Pastor, you may be assured of that,—you must not think that you are wholly and totally forgotten. Many forget you, who once remembered you at the throne of grace. They have forgotten their own sins, and wants, and dangers, yet, they have

not forgotten you, and they are praying for you.

But all have not forgotten you. A few, if not the many, carry your wants and burdens on the heart of their most tender love to the throne of grace. The whirl of business, or the love of pleasure, may have swept your work, and your wants and sorrows, from the minds of even many of the disciples. But cheer up. That poor widow—that obscure saint, perhaps, little known to the world, with great burdens and wants of her own—yet there is a place in her heart for you. In her humble dwelling, your name is dear; you have fed and comforted her in your ministrations, when you knew it not. And her humble gratitude seeks to repay the debt by imploring the richest of Heaven's blessings upon your person and your work. Precious are those prayers.

How many evils have they averted! How many blessings procured! "Somebody is praying for me." Yes, the hearer of the poor widow's prayer is Himself doing it.

You have often seen that splendid gem in the casket of divine truth. "He ever liveth to make intercessions for us." He forgets his anxious ministers! He ceases intercession for them! And such intercession! No! He is at all times a sweet savor unto God, in behalf of all his servants. Cheer up; you are not forgotten. Nor let your despondency lead you to forget that there are those on earth, and One all-prevalent in heaven, who remember you. Wherefore, comfort thyself in this matter, and give thyself anew to the great work of saving souls for whom Christ died.—*Boston Cultivator*.

WINNING SOULS.

A few weeks ago a man and his wife being tenderly admonished by a Christian friend, were persuaded to visit the long neglected house of prayer. The Spirit of Christ opened their eyes, and they were led to see their need of mercy, and sought and found a God ready to forgive. With thankfulness and love in conjunction with the friend before alluded to, these new converts sought to bring other careless ones to the sanctuary; and the Lord has been pleased graciously to own and bless their efforts, and two other couples have united themselves with the people of God.

That was a blessed Sabbath when this Christian friend, with these six souls sat at the table of the Lord to commemorate his dying love. O, who can tell the far-reaching results of this simple Christian effort? This friend did no more than every disciple can do. Who cannot say to his brother, "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel?"

"Would you win a soul to God?
Tell him of the Savior's blood,
One for dying sinners' guilt,
To atone for all their guilt."

These converts are heads of families, all of them having little children to train up in the "nurture and admonition of the Lord." There are now three more family altars in the world. The world is richer, brighter, and purer for these; and when we can estimate the usefulness of a Dodridge, we may

learn how to value pious parental example and instruction.

Dear reader! fellow Christians! follower of Jesus! where is thy brother? Are you earnestly, and prayerfully, and wisely seeking to win his soul? or are you sleeping over his immortal interests?—*Prayer-Meeting.*

ADAPTATION OF THE BIBLE.

Adaptation of the Bible to life-long study proves its Divine—Marks of Divine impulses in the intensity with which truths are expressed.

The recent volume of Dr. A. P. Peabody, entitled "Christianity the Religion of Nature," comprising his lectures before the Lowell Institute, contains an admirable chapter on The Records of Revelation, in which he shows with great power and freshness of thought and language that our Scriptures meet the demands and fulfill the conditions of natural religion. We give a few extracts: "One chief mark of genuineness, of accordance with nature, with what we should anticipate from the divine counsels, in the Bible that we have, is its adaptation to a life-long study—its expanding breadth and growing depth, and culminating loftiness of meaning, with the enlargement of its student's own powers, its constantly increasing hold upon the interest, so that none read it with so much freshness of experience and vividness of curiosity as those who are most familiar with it. Study these Scriptures as long and as thoroughly as we may, we never exhaust their riches, or fail to unearth new wealth of significance. And we always find more than we seek. When we dig for brass we get gold; when for gold, rubies and diamonds blaze upon our sight. St. Paul alone might give us work for a life time; in his Epistles the strata of spiritual wisdom grow more and more precious, the deeper we mine them; and one might be daily conversant with them for half a century, and then leave the world, with a few wishes so dear to his heart as that of renewing in heaven with that glorious leader of the church militant and triumphant the themes in which he had inspired and guided the meditations of the earthly pilgrimage." Pp. 78, 79.

This first eulogium of St. Paul's writings, we are grieved to say, loses something of its force from the way in which Dr. Peabody speaks of St. Paul himself on p. 89. Indeed, we could very much wish that the expressions there applied to Moses, David, John and Paul, though intended to describe their natural character, and employed to lighten the argument that such writings coming from such imperfect men must be divine; we wish these strong reprobatations of their sins had not been given, as the expressions are certainly liable to be misinterpreted, and will be sure to be taken by ordinary readers as casting a slur on holy men: "I pass to another point. While we should expect in the records of revelation the current style of their birthplace and birthland, with all its limitations, imperfections, impurities, provincialisms, and that still further affected by whatever in each individual writer's mind and heart was at the time."

We should also expect to find frequent marks of the divine influence and impulse in the expression no less than in the thought. All strong movements upon the mind betray themselves in peculiarly condensed and vivid forms of utterance. Now, our sacred books bear, in instances too numerous to be specified, this mark of their alleged character. They abound in passages in which a single phrase or word is charged with a richness of meaning and an intensity of force, indicating the mightiest of all influences on the consciousness of the writer. What elsewhere would fill a tedious treatise, is here globed in a sentence or a fragment of a sentence. A metaphor, an allegory, a parable, of a dozen lines, comprehends the pith and power of a volume of didactic wisdom. The story of the prodigal son contains more soul than we can find in a whole folio body of divinity. The twenty-third Psalm tells more of the Divine Providence than a disquisition which it would take years to write and weeks to read. There are isolated sayings of the Bible that have formed the lifelong nourishment of Christians, and given them their sufficing viaticum for their last journey. I remember an instance in which a man of few powers and large culture said on his recovery from an attack of illness which kept him for many weeks in expectation of death, that his life for those weeks, (and it was a perfectly happy life) was but a prolonged rumination on a brief text of Scripture, into which his whole consciousness seemed to project itself—in which his soul was clothed as in an impenetrable panoply against fear doubt and suffering. With other good books we gladly become familiar: their brilliant sayings fix themselves in the memory; their rhythm glides softly and sweetly through the inward ear; but it is not to these we resort in the stress of need—it is not these that we rehearse at the death-bed or in the house of mourning. It is in the very words of prophet and psalmist, apostle and Saviour, that men fortify themselves in trial, in bereavement, under the death-shadow." Pp. 90, 91.

DANIEL'S REWARD.—When Belshazzar, the sacrilegious idolator, was alarmed at the mysterious writing upon the walls of his banqueting-room, he promised Daniel that if he would make known the interpretation of those words which the miraculous hand had inscribed, he should be clothed with scarlet, and have a chain of gold about his neck, and be proclaimed the third ruler in the kingdom. Daniel performed the task, and received the reward. But here the question arises, Why was the third rank promised to him? Why not the second, which he seems to have enjoyed under Nebuchadnezzar, as Joseph had done under Pharaoh, and Mordecai under Ahasuerus? To this question there was for a long time no satisfactory answer. But in the year 1854, Sir Henry Rawlinson made the important discovery, from documents obtained from the ancient site of "Ur of the Chaldees," that Nabonidus, the son-in-law and successor of Nebuchadnezzar, associated with him in the government, during the latter years of his reign, his son Belshazzar, and allowed him the royal title. There

were, therefore, two kings at that time; Belshazzar himself occupied the second place of honor, and hence the highest position to which any subject could be elevated was that of the third personage in the empire.—*Watchman.*

ON THE LORD'S SIDE.—As the story goes, a company of ministers recently waited upon President Lincoln; and as they were about leaving, one of them remarked, "I hope the Lord is on our side." Mr. Lincoln replied, "I do not agree with you;" and as they looked a little surprised, he added, "I hope, indeed, that we are on the Lord's side."

The Advent Herald.

TUESDAY, FEBRUARY 2, 1864.

JOSIAH LITCH, EDITOR.

COMMUNICATIONS AND CORRESPONDENTS.

Will our friends please remember that the great hardship imposed by the king of Egypt on Israel, was to make brick without straw. If we have an interesting paper our correspondents must make it so. In appointing a number of special contributors, the committee did not intend that others should be relieved of the duty of writing for the Herald, but that these brethren who had been remiss in the duty, should have it stare them in the face every week, and haunt them by night, if they do not improve their talent. We want short, pithy letters from the rank and file, every week. Letters of experience, of exhortation, of admonition and comfort. Letters of interesting or striking incidents, anecdotes, &c. Selections rich and rare, from all sources. If all will enter on this work, we may be feasted from week to week on fat things. Do not forget this duty.

IS THE COMING OF THE HOLY GHOST THE SECOND COMING OF CHRIST?

This question to most Christians, no doubt, will appear strange. And yet it is one which it seems needs discussion. The following remarks and suggestive queries we clip from the Congregationalist, a most excellent paper. It is from the pen of one of their correspondents. And this writer is not alone in the idea that the pouring out of the Holy Spirit on the day of Pentecost is what is meant by the Second Advent of Christ. The writer says:

"Every age has its special obligation. Eighteen hundred years ago it was to recognize and welcome Christ. To-day it is to receive and welcome the Holy Ghost."

When Jesus was on the earth he said to his disciples, 'I have many things to say to you, but hitherto ye were not able to bear them.' What He said of the Holy Ghost was, obviously, one of those things; and to how many disciples of the present day, also, is it no less true. The prevailing tone of life does not harmonize with receiving the Holy Ghost. He that hath ears to hear, let him hear. There are great blessings, dear friends, in store for those who will adjust their lives to the understanding of these words: 'I will not leave you comfortless, I will come to you. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.'"

May it not be possible that this is the true second coming of Christ? Would it not accord well with the spirituality of all His teachings, and be liable to none of the serious objections which a spiritual mind may feel to the somewhat prevalent notion of Christ's repeating his physical personal visit to our earth?

Have we received the Holy Ghost in any eminently high, joyful, spiritual, and comprehensive way? If not, will you so receive Him? J. W. K.

All that is said of the duty of receiving and welcoming the Holy Ghost, we heartily endorse. Indeed, we do not think the church of this day begins to realize her duty and privilege in this respect. The gift of the Holy Ghost during the period of Christ's absence, to be the Comforter of his people, was the great consolation he gave his disciples in view of his departure. His awakening, re-proving, enlightening, instructing, comforting, transforming, quickening and resurrecting power are just what we need for our conversion, sanctification, and support and joy here, and our resurrection and glorification at the last day. We most heartily wish we might all experience the fullness of the blessings it is his good pleasure to bestow on all who open their hearts to receive him. But we must enter our most solemn protest against the idea of substituting him for "the Son of Man," who has declared that he will come in the clouds of heaven as "the Son of Man."

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." May it not be possible that this is the true second coming of Christ?

We have no hesitation in taking the most decided negative position on this question. It cannot be possible that it is "the true second coming of Christ."

Why should "the spiritual mind" feel any "serious objections" to the "notion" of Christ's repeating his physical personal visit to our earth? Is it because his person, as Peter, James and John saw him in the Holy Mount, would be distasteful to a spiritual mind? Is it because the rewards he promises to bring with him for his people are undesirable? Is it because it would be repugnant to their feelings that he should triumph and be glorified on the very scene of his humiliation and death? Is it because he has promised that when he comes all his dead saints shall live again and this corruptible shall put on incorruption, and this mortal shall put on immortality? Is it because he has promised to give to his disciples a kingdom as his father has given him? Or is it because it is written, "We know that when he shall appear we shall be like him, for we shall see him as he is?"

If there is nothing lovely or desirable in all this to the "spiritual mind," then it may have "serious objections" to the "notion," not all then.

"The Son of Man" is the personage who is foretold as coming in the clouds of heaven. Dan 7:13. "I saw in the night, visions, and

behold one like the Son of Man came in the clouds of heaven," &c. Matt. 16: 27, 28. "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." "There are some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Matt. 24: 30, 37, 39, 44. "See the Son of Man coming in the clouds of heaven with power and great glory." "So also shall the coming of the Son of Man be." "In such an hour as ye think not the Son of Man cometh." Matt. 25: 31. "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit in the throne of his glory;" &c. Matt. 26: 24, settles the question of appropriation of the phraseology to Christ, in person. "The Son of Man goeth as it is written of him; but was unto that man by whom the Son of Man is betrayed." Matt. 26: 64. "Hereafter ye shall see heaven opened and the Son of Man sitting on the right hand of power and coming in the clouds of heaven." Is the Holy Ghost, "the Son of Man?" At Jordan's banks, the Son of Man, Jesus of Nazareth, "came up straightway out of the water, and praying, the heavens were opened unto him, and the Holy Ghost in a bodily shape like a dove descended from heaven and rested on him." Are they identical? Christ was anointed with the Holy Ghost; He was filled with the Holy Ghost; he dispensed the Holy Ghost; but he was a man, "the Son of Man" and the Holy Ghost was a spirit.

Christ at his appearing and kingdom is to judge the quick and the dead; 2 Tim. 4: 1, not because he is the Holy Ghost, but because he is the Son of Man." John 5: 27. But there is no intimation from the beginning to the end of the Bible, that the Holy Ghost is to judge the world, either quick or dead. "All judgment the Father has committed unto the Son." "The Father judgeth no man." This, Peter declared, Christ had commanded his apostles to teach and preach. Acts 10: 42. "And he commanded us to preach unto the people and to testify, that it is he who is ordained of God to be the judge of the quick and the dead."

Christ, at his second coming, is to have a kingdom and to reign. Matt. 19: 28. "Ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel." The Holy Ghost makes no such claim to a throne, nor is any such promise made him. Jesus, the Son of Mary, the Son of God, has the promise of the throne of David and his kingdom, without end. But no such promise is made to the Holy Ghost. "Thou shalt bring forth a son, and shalt call his name Jesus; he shall be great and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." The predictions of the second coming of Christ declare that he shall come in the clouds of heaven, and all the holy angels with him, and with power and great glory. "But concerning the Holy Ghost it was predicted, 'I will pour out my spirit upon all flesh.' He came like a mighty rushing wind and filled the place."

The two forms of their coming are so unlike, that it is difficult to conceive how a "spiritual mind" could by any possibility ever confound them. On the whole, we have very strong suspicions that when the truth is known concerning the Congregationalist's correspondent, it will be found that he is as anxious to be rid of an atoning and meditating, as he is of a second coming and judging "Son of Man." And that his faith in the "Holy Ghost" of Jesus, the day of pentecost, or of Joel, is as small as it is in the man who from Olivet's brow, and the midst of his disciples, "went up" bodily "into heaven," and sent back angelic messengers to say that "this same Jesus whom ye have now seen go into heaven, shall so come again in like manner as ye have seen him go into heaven." (If he is not an out and out modern spiritualist, he is, we judge from his insinuating question, not far from that kingdom.)

We are very far from disallowing all who do not see as we do with regard to the time and order of the personal coming of Christ; but we cannot reconcile at all with Christianity, the denial that he will ever come in person. We can only regard it in the light in which the beloved disciple places it, 2 John, 7th verse: "For many deceivers are entered into the world who confess not Jesus Christ, *erchomenon en sarki*—coming in flesh. This is the deceiver and the Anti-christ. Look to yourselves." We commend to the attention of "J. W. K." a serious consideration of this passage, and a revision of his article of inquiry; lest some unsuspecting souls should be deceived and led astray.

BOOK NOTICES.

THE SEALED BOOK OF DANIEL OPENED.—We give the following from the N. Y. (Baptist) Chronicle of December 31, 1863. "The Sealed Book of Daniel Opened in the title of a very interesting work which has just been published. The primary object of the author seems to have been to establish a correct Bible chronology, and by a careful investigation, we are convinced that he has succeeded in so doing. It is indeed remarkable to see how sacred and profane writers are reconciled; and it is the only work on chronology in which it is clearly shown that one substantiate the other. It is truly sublime to observe the harmonizing of those prophetic dates which have never before been properly explained.

In regard to the age of the world, the author, by clear astronomical demonstrations, shows that Moses left Egypt B. C. 1611, which, according to the chronology dates in our Hebrew Bible, was A. M. 2515, and according to the Septuagint, A. M. 2943. Hence, the world cannot be less than 6000 years old in A. D. 1875.

The work contains more original matter, and does more to reconcile the Scriptures, and explain the prophetic dates than any other yet published.

The infidel, atheist or deist cannot, with a mind free from prejudice, make himself master of its contents without being com-

pelled to confess that Jesus is the Christ, the Son of the living God; and the Christian, by doing the same, is inspired with the faith which fills the soul with ecstasies of joy, enabling him to "look up," knowing that his redemption draweth nigh.

The work is printed upon fine paper, from beautiful type, and has been published by John Goodyear, corner of 17th and Pine streets, Philadelphia.

For sale at this office. It will also be forwarded to the subscribers of "The Prophetic Times" by addressing "The Prophetic Times," P. O. Box 2245, Philadelphia, Pa.

THE LORD'S COMING, A GREAT PRACTICAL DOCTRINE.—By Rev. MOUNT BROCK, Chaplain of the Bath Penitentiary.

This tract was written by a minister of the church of England, who has done good service to the cause of Christ by writing several tracts on the subject of Christ's Second Advent. But among them all, none are richer, more instructive and impressive than the one before us. We hope it will have a wide circulation. Tens of thousands should be scattered.

It is now ready for delivery. Price \$2.00 per hundred. Postage, two cents per four ounces or fraction of four ounces. From one to four for each two cents postage.

QUARTERLY REPORT

OF THE TREASURER OF THE A. M. A.

The Treasurer of the A. M. Association respectfully submits the following Report for the quarter ending January 1, 1864:

RECEIPTS.	
For Subscriptions for the Advent Herald,	\$398.02
Sale of Books and Tracts,	138.69
Donations for Life Membership,	50.00
" " Herald,	14.22
" " Books and Tracts,	155.10
" " Do Society,	6.95
" " Youth's Visitor,	6.00
" " Indian Mission,	17.75
Subscriptions for Youth's Visitor,	33.80
Editor's Collections,	12.97
Total,	\$1143.79

Bal. of accounts due Oct. 1, 1863,	\$22.15
" Cash on hand, " " "	131.84
Total,	\$1223.99

MONEY RECEIVED.

DONATIONS.	
Sarah H. Knight,	\$1 00
Rev. R. H. Conklin,	1 00
John Brewster,	1 00
Geo. Tilley,	5 00
Geo. Tilley, for Visitor,	25
DO SOCIETY.	
Little sis,	5
Bessie,	30
Joseph Dickson, of C. W.	25
INDIAN MISSION.	
Joseph Dickson,	50
Julius T. Biel,	2 02

WANTED.—If any of our subscribers can spare the Second Number of the present volume of the Herald, and will send them to us, directed

"ADVENT HERALD."

Boston, Mass.

we will be much obliged to them, as we are nearly out of that Number, and new subscribers wish the back numbers.

THE VISITOR, has met the unanimous approval of those who have received it, and orders still continue to come in liberally. The next number will be issued about the middle of the month. We promise its patrons a rich feast in the second number. Please send in your new subscribers as soon as possible.

ERRATUM.—In Bro. Bosworth's poem in our first number, in the verse commencing "There are a few," &c., it should read "There are a few." In Bro. Hobbs' article, for "Anthropose" it should read *Anthropos*.

News of the Week.

WAR NEWS.

Rumors are very prevalent that the rebel leaders are determined on another attempt to invade the north, and relieve their own soil of the burden of the war. Other rumors say that Lee will soon abandon Virginia, and concentrate his forces in the South. That the great effort of the spring campaign will be to overthrow Grant and Scotland; and repossess Eastern Tennessee. But which course he will take remains a matter of conjecture. But it is evident the rebel army is being largely increased by the sweeping conscription, and will present a formidable front in the spring. Our government are fully apprised of this, and hence the call for 500,000 men, by the 10th of March. If they are not raised by that time, another draft is ordered.

RUMORED SERIOUS DIFFICULTIES WITH FRANCE.—The World's Washington dispatch says it is rumored in high official circles that we are upon the eve of a war with France. Mr. Seward is said to have pursued such a course toward the French Government concerning the Florida, Rappahannock, and the other rams known to be building in France for the rebels as to elicit a reply from the French foreign Minister, in accordance with which the United States must either abandon its pretensions or go to war to maintain them. Mr. Evarts was, it is said, instructed to demand of France the surrender of the belligerent rights accorded to the rebels, and it is certain that there is some serious difficulty with the French Cabinet, which alarms all but Mr. Seward. He, in view of the almost certainty of a war in Europe, takes the highest possible ground towards France. This may be taken for what it is worth.

GENERAL NEWS ITEMS.

Iowa has a population of 702,368.
France consumed \$43,225,000 worth of tobacco last year.
Insanity, induced by exposure, is prevalent in the Western armies.
The Connecticut papers figure up their quota as full, and 2000 to spare.
Hume, the spiritualist, has been ordered to leave Rome.
An imitation of the "Tens" on the Citizens' Bank of Worcester is afloat.
Spurious "Twos," purporting to be issued by the Springfield Bank, are in circulation.
The price of a hog, in Confederate currency is \$800.
Six thousand men are at work on the fortifications of Knoxville.
An English lady has been fined \$20 for giving a recommendation to a servant girl who was dishonest.
The public schools in Madison, Ind., have been closed in consequence of the high price of fuel.
Capt. William Coleman of Winhall, Vt., was instantly killed on Tuesday by being thrown from a sleigh.
A mysterious disease resembling the "cold fever" is raging with great fatality in Somerset county, Me.
The knitting-mills at Seneca Falls now turn out ten thousand pairs of army hose a day.
At St. Joseph and Leavenworth City, Missouri, during the recent cold snap, wood sold at \$16 to \$20 a cord.
A trial is in progress in the Supreme Court of Kansas involving the title to a large part of the city of Atchison.
A young lady at Newark, N. J., who lately had a surgical operation performed for straightening a bent finger, soon after died of lockjaw.
Mr. Thackeray has left his two daughters £300 a year each, besides which he was worth about £10,000 and a fine house at Kensington.
The dye-house of J. B. Smith & Co., at Burrillville, R. I., containing a large quantity of wool, was consumed by fire one day last week.
A railroad track was laid on the ice of the Upper Mississippi during the late cold snap, for the transportation of freight from one shore to the other.
The Springfield armory turned out 25,700 muskets last month—the largest number ever fabricated in a single month. There are 200,000 on hand.
The Rev. William H. Milburn, the blind preacher, announces that he has become a

member of the Protestant Episcopal Church. He has been a Methodist heretofore.

The Manchester Mirror says the revival interest increases in that city, and understands that certain clergymen have preached against the means used to bring it about.

In certain places in Indiana so many young men have enlisted that it is almost impossible to get work done upon the farms. Many large farms are without a single hand to cultivate them.

One corner of the large paper machine manufacturing of Goddard, Seaverns, & Co., in Worcester, fell on Sunday morning, and the loss is supposed to amount to about fifteen hundred dollars.

The house of Franklin Brazee, near South Lee, was burnt on Thursday, together with two children aged respectively 6 and 5 years. The mother was out to a neighbors at the time.

The terrible fatality of diphtheria, in up river towns in Maine, is indicated by the fact that one man in Bingham has made and sold within the past year one hundred and twenty-five coffins.

A thief went on board a schooner lying in New London harbor, on Tuesday, broke into the captain's room and stole \$7000, and concluded his operations by boring two holes in the side of the vessel, which came near sinking her.

Many of the fruit trees in Missouri, Illinois and Indiana were killed by the late severe weather. In Indiana the peach crop is entirely destroyed. In some parts of Missouri the vines have been killed, and the grape product will be inconsiderable.

A man fell overboard from the Fulton ferry boat at New York Saturday evening, and a man who nobly threw off his coat and jumped in to save him, found on his return that some scamp had meanwhile made way with his coat and \$56 in money which was in it.

FOREIGN NEWS.

The clouds thicken in Europe and there seems every prospect of an outbreak within a few weeks. The question impending, is the possession of Holstein, a principality claimed by Denmark. The German Confederacy demand possession and control. Prussia and Austria have jointly interposed and put in their claim. The joint ultimatum of these last named powers has been rejected by Denmark, and Austria, and Prussia, are preparing to assert and maintain their power by the sword.

The latest news says, "The Emperor of Austria had reviewed 20,000 troops, destined immediately for Schleswig." "Prussian military preparations were progressing vigorously." So that in all probability a short time only will elapse before the thunders of war will alarm Europe and possibly embroil the whole world.

While these events are transpiring, Garibaldi is rallying his forces for the deliverance of Italy, both from Austria and the Pope. "Garibaldi has issued a proclamation, announcing the formation of a committee, to promote Italian Union, and invites the Italians to rally round it."

The nature of the Austro-Prussian ultimatum sent to Denmark was according to the London Morning Herald, that Denmark should withdraw the November constitution. Denmark has peremptorily refused, and the Austrian and Prussian envoys have withdrawn from Denmark.

The London Post says: "The Austrian and Prussian representatives will doubtless quit Copenhagen, and war may be formally declared, but it is still possible that active hostilities may not instantly follow. Neither Austria or Prussia can possibly wish for a serious war with Denmark, and we suspect that their present policy, however dangerous, is pursued from a sole desire, in consequence of their defeat in the Diet, to become, so far as regards the other powers, masters of the present situation. The allied powers of Prussia and Austria on one side, and Denmark on the other, would be the belligerent parties, and the German Confederation, that is to say, the minor German powers, would no longer have a right to interfere in the pending dispute, Austria and Prussia would be the sole arbiters of the conditions on which they would be willing to conclude peace."

IMPORTANT MISSIONARY MOVEMENT.—The New York examiner says that the Secretary of War has given full and formal authority to the American Baptist Home Mission Society to take possession of every abandoned Baptist meeting-house within the limits of the insurrectionary district, and of every other Baptist church edifice now in the hands of the rebels. The Baptist population of the seceding States is probably larger than that of any other denomination, and hundreds of abandoned Baptist pulpits will be open to loyal Baptist ministers of the North. The government will give them every practicable protection in their new fields of labor, and corresponding facilities for reaching them.

NO DULL HOURS.—"I never spend one dull hour," said Clementine, the daughter of the celebrated Baron Cuvier. These words were uttered when she was in declining health, when it was necessary to leave her a great part of the time alone. What was the secret by which, under these depressing circumstances, she was enabled to escape those dull hours which so many of us experience? She had the presence of Jesus! Who can have dull hours when they are blessed with the society of their best beloved friend? She had a habitual sense of the presence of Christ.

THE FROST AND THE FRUIT TREES.—According to certain accounts, the recent severe frosts have entirely destroyed the buds on the peach trees in the West, and the apple trees have suffered severely. Representations are, however, made by parties, who assert their personal knowledge of facts that both the above statements are incorrect, and that, under the usually favoring circumstances, the peach crop of the West will be a good one next year.

THE TRIAL OF BISHOP COLENSO.

The interest called forth throughout South Africa by the trial of Dr. Colenso is not less universal than the excitement caused some fifteen months since in England by the publication of the first part of the bishop's "Pentateuch and Book of Joshua Critically Examined."

On Tuesday, the 17th November, the tribunal before which Dr. Colenso was cited to appear was constituted in St. George's Cathedral, Cape Town. It consisted of the Bishop of Cape Town and Metropolitan of South Africa; the Most Rev. Dr. Robert Gray, assisted by his suffragans; the Bishops of Graham's Town, and of Orange Free State; the bishops of St. Helena and of Zambesi, also suffragans of Cape Town, being absent on account of the distance of the seats of their dioceses from the Metropolitan city—in each case being not less than 2000 miles. The "accusing" clergy were also present to support their accusations, in the persons of the Dean of Cape Town, Dr. Douglas, the Archdeacon of Graham's Town, Mr. Merriman, and the Archdeacon of George, Dr. Badnall. On the part of the accused bishop, Dr. Bleek, curator of the Grey Library, attended to protest against the proceedings, or, to speak more correctly, against the jurisdiction of the court.

After a brief explanation of the occasion of the trial by the Bishop of Cape Town, the Registrar of the court read the various official documents—the citation of Dr. Colenso—the presentation to the Metropolitan by the accusers on which the citation had been issued—and the articles of accusation by which the charge preferred against the Bishop of Natal is sought to be proved.

"The charge," says the presentation, "is founded upon certain extracts from writings published and put forth by the Bishop Colenso, entitled 'St. Paul's Epistles to the Romans, Newly Translated and Explained from a Missionary Point of View,' and Parts 1 and 2 of the 'Pentateuch and Book of Joshua Critically Examined,' and sold and published in the city of Cape Town within the last two years." The articles are nine in number, each article comprising several extracts from one or the other of the two works referred to in the presentation. The extracts are placed in juxtaposition to the articles and formularies of the church which they severally contravene. At the end of each article the specific charge preferred against it is given in full. Of the articles eight relate to the folding and promulgating opinions which contravene and subvert the Catholic faith, as defined in the Thirty-nine Articles and the formularies of the Book of Common Prayer, and the ninth with depraving and impugning the Book of Common Prayer, particularly portions of the Ordinal and the Baptismal Service. The leading doctrines denied or impugned are those of the vicarious sufferings of Christ, the uselessness of future punishment, the necessity of the holy sacraments to salvation, the authenticity, genuineness, and truth of certain books of the Holy Scriptures, and in maintaining that our Lord was ignorant and in error upon the subject of the authorship and age of the different portions of the Pentateuch, the Godhead and manhood of Christ in one person.

The reading of the voluminous documents was followed, after a slight discussion on what appeared to be a point of form, by the presentation through Dr. Bleek of Bishop Colenso's protest against the jurisdiction of the Bishop of Cape Town in the matter, and if jurisdiction were assumed, and adverse judgment delivered, notice of appeal against such judgment. At a later period of the day the question was raised by the Archdeacon of Graham's Town, supported by the Archdeacon of George, whether Dr. Bleek was a member of a communion which recognized the formularies of the church—whether, in fact, he was not a "Socinian." Dr. Bleek, on the ground of objection to the right to put the question, declined to reply to it, and the subject dropped. This, by the way, seems to have been the only incident out of the strictly legal conduct of the trial that marked the proceedings.—*Correspondence of the Birmingham (Eng.) Gazette.*

CORA HATCH, THE SPIRITUALIST.

EXCITING SCENE AT A LECTURE.—On Sunday evening week, Mrs. Cora L. V. Scott (late Cora Hatch) lectured at Clinton Hall, New York, taking for her subject the question, "What is Deity and the Origin of the Earth?" The hall was crowded with an intelligent audience, quite a number of clergymen being dispersed among the congregation. The lady lecturer claimed that it was impossible for man, the finite, to comprehend the Deity, the infinite, and undertook to prove her position by logical analysis as deduced from the nature of the earth's organism. She claimed that all things—matter and intelligence, substance and motion—had existed forever, and that something (the earth) could not have been made from nothing.

At the conclusion of the lecture an invitation was extended to the audience by the speaker to ask her any questions growing out of which she had treated. A number of gentlemen, one of whom was an elderly clergyman, accepted this offer, and quite a lively discussion ensued. Among those who embraced this opportunity was a person in the rear of the hall. He desired to ask the gentleman who preceded him how he knew of the existence of intelligence except through the medium of materiality.

A young man at this point of the discussion arose and exclaimed—"Do not allow that man to speak; he is my father, and he has abandoned his wife and family."

The person who was interrupted, continued, however, and the young gentleman was obliged to subside for the time being. The interruption, however, caused great excitement among the audience, and at the close of the meeting, which took place a few moments later, the young gentleman approached the person whom he had interrupted, and addressing himself in part to the audience and to the person so offensive to him, said:

I have come here to shame that old man. He is my father. He left his wife and children, and now is living with Cora Hatch, in East Broadway.

A Voice—Well, go home, and do not come here to settle your private troubles. Young Man—You may think I am doing wrong; but if you knew the facts of the case you would think I was doing right.

Several Voices—Go on. Let us hear the story. Take the stand, &c.

Young Man—I have done everything to get that man to do right by his family, but I have not been able to do so. I am his son, and I am here to shame him in public. His name is William McKinley, and he keeps a store at the corner of Chatham and Pearl streets. He has beaten my mother and treated her most shamefully, and he abandoned her to live with Cora Hatch.

The young man, Mr. McKinley, Jr., appeared to have the crowd with him, and was repeatedly applauded. Mr. McKinley, Sr., skedaddled in the middle of the controversy, while the fair lecturer, who appeared to be much excited, retired to the ante-room with some friends, one or two ladies among the number. The scene was decidedly sensational, and was quite a novel one in its way.

A MONEY CRISIS.

There seems at this time a fear of a financial crisis which may affect the whole civilized world, and cautious business men look towards the future with much anxiety. So closely connected now are the different nations by the multiplied interests of trade that what affects one seriously affects all, and the war which has so disturbed our own condition is felt everywhere.

Nor is it difficult to understand why this should be. For many years previous to the rebellion we had supplied Europe with cotton, sending to England alone the value of \$200,000,000. This left Great Britain largely in debt to us, and what we did not take from her directly we drew in bills in favor of France in payment for our silks and wine; in favor of China for tea; and wherever the balance of trade was against us we made up the deficiency by bills on London, rarely having occasion to draw on our specie. With 1861 our cotton export ceased, but, fortunately for us, the short crops of Europe and our own abundance, enabled us to export grain, so that in 1862 the balance of trade differed but little from former years. Now, however, the condition is changed. Europe has no need of our grain, and our imports exceed our exports many millions of dollars, causing a large drain upon our specie—reported at ninety millions in 1863.

The derangement to England is equally marked. While England bought her cotton of us she paid for it mainly in goods, if not to us to countries with which we dealt. Failing to obtain her cotton of the United States, she resorted to Brazil, Egypt, India, and other countries, and as their demand for her goods has been limited she has been obliged to pay for it; and a great degree in coin. Not only that, but she had been obliged to pay the same sum as formerly for only about one-third the supply. In the first seven months of 1861, she bought 916,070, 775 lbs. of cotton for \$185,198,845; in the same period of 1863 she bought 304,353, 421 lbs. for \$118,243,138. In 1861 she paid to the United States in goods \$116,108,938; in 1863 only \$99,770; in 1861 she paid other countries in specie only \$18,089,907, while in 1863 this amount was increased to \$117,245,363. To pay this great amount of coin she has drawn largely, and is still drawing upon our country.

And these influences continue to operate with increased force. England is now receiving more cotton from other countries than a year ago, demanding more coin to pay for it, so that the bank of England to check the export of the precious metals has raised the rate of interest to an extent rarely known before, and this when the crops of Europe in 1863 were large, estimated to exceed those of 1862 by \$300,000,000. To add to the difficulty, both in Europe and this country, there is much hoarding in view of the uncertainty attending the political state of affairs there, and the value of paper issues here.—*Herald of Gospel Liberty.*

REVOLUTIONARY DESIGNS IN EUROPE.

The Paris correspondent of the New York Commercial Advertiser says in his last letter:—"There is no doubt but that the revolutionary party in Italy, Hungary, Germany and France are organizing for a supreme effort the coming spring. The Emperor sees it, and by private communications is urging his Congress on the different European Powers. What the influence of Napoleon could not effect the pressure of events may, and the chances of a Congress of ministers are now altogether reasonable. What is most singular, the Germans are laboring hard to stimulate the revolution; they believe they can start it in the Schleswig-Holstein affair, and that once started, such an upsurge of affairs may take place as will enable them to establish the German liberal Empire under one head. The Hungarians are also moving in the matter, and nobody is as far advanced in it as the Italians, so that if the liberals in any part of Europe can manage to add to that of Poland another movement, the whole series of magazines may explode."

NEVADA.—The silver product of Nevada territory this year, it is estimated, amount to \$15,000,000, and in two years more, it is thought, it will be fully \$30,000,000. A writer in San Francisco Bulletin, who has studied the subject on the spot, holds that Nevada is the "richest silver-bearing country in the world. Unlike California, her wealth is not where you find it, but her silver runs in veins."

RELIGIOUS REVIVAL.—One of the most powerful revivals of religion that has ever occurred in Manchester, N. H., is now in progress there. Over fifty persons have been already hopefully converted, and hundreds are on the "anxious seat." A powerful revival preacher has been engaged, and is reaping an abundant harvest.

Correspondence.

LETTER TO N. R.

My Brother—I will make no apology for addressing you, as I feel assured you will ask none.

In regard to our views of the future, and the condition of the human race in the great hereafter, I fully realize how wide apart we are, and how difficult it now is to approach each other by language relating to this great and absorbing theme. Whether or not this distance between us will be lessened during the present life, is a question which to you may not seem important, but to me it is an interesting inquiry. Certain it is that upon this subject both of us do not possess the truth—one must be in error. Which of us is deceived is a question with you and me of no little importance; for to be right in our faith is worth the labor of a life far longer than this. That both desire the truth neither will question. Seekers of it we are, but how opposite the roads we have taken to find it! Yet we were once on the same road. You have left that road, and taken another, which crosses at right angles leading away, far away; while I am left to travel on without your once sweet sympathy and comforting words. The language you once used, you now use no longer. Another faith is now yours, and so another language is required. You once spoke the language of Canaan, and how sweetly it fell on my ears! In the distance I now hear you declaring your new faith, but can comprehend but little. I hear nothing in it about a suffering, dying, and risen Saviour—nothing about his blood cleansing from all sin, and salvation through him alone—nothing in regard to his coming again, and the glory to be then revealed. No word importing pardon is now used by you; no language expressing justification by faith do I now hear from your lips. Sinai and Calvary are names now forgotten; or if not forgotten are never spoken. The Bible, once the guide of your youth, is no longer the lamp to your feet and the light to your path. You take it not with you now on your journey. It shines not on the road your feet are now treading. You ask not for its light. Another light you have, (if light it is) and by it you are guided. With the lamp which we both once used, I am traveling on, and the distance between us is ever increasing. Shall we meet at our journey's end? Do these paths so opposite lead to the same place? Do these lamps, so different, guide our feet at last into the same celestial city?

Do you ask me to go with you? How can I? My lamp will not shine on the path in which you are going, and I cannot see by yours. All is dark to me there. The heavens above that way are black, and there is no avenue from there up to the throne of God. Christ is not seen by faith from any point along that devious way. No prayers ascend from there to God; no songs to the Lamb who was slain, there arise; no influence of the Holy Spirit is ever asked by any who travel there. Salvation through a crucified and risen Saviour is never the theme of those who walk in that way. Jesus and the resurrection is never heard of there, save, perchance, by way of reproach and ridicule. Can I go with you in that way?

Strongly as my heart yearns toward you, I cannot retrace one step to meet you. I ask you to come to me, and not to me alone, but back to the path we once trod together, but from which you turned aside—back to those still praying ones, who never have forgotten you at that throne ever radiant with mercy for all returning ones. I entreat you, go no longer nor further in that way where Christ is not sought nor is found. Down to death and night it leads, for those who sow there, sow to corruption and will not reap life everlasting.

Yours, still onward, J. I. LESLIE.
Boston, Jan. 29, 1864.

FROM DR. R. HUTCHINSON.

Dear Bro. Litch—I want to say a word through the Herald. Those who place themselves before the breeze of Providence will often be carried as they little expect. This I feel has been in some measure the case with me; for since my return from England, I have hardly done one thing as I had contemplated. I have seen few of our friends in Canada East, and the States near the line, having preached only in West Sheldford, Odelltown, Roxham, and Champlain, besides preaching once in Waterbury, and attending the Annual Conference in Lake Village. I have not been able to respond to a kind invitation to go to Canada West. But if the Lord will I hope these pleasures are all in reserve.

Duty seemed to call me to Boston; and in connexion with other matters, I have preached in Brooksville, Boston, North Abington, Attleboro, and Providence. In the last mentioned city a gracious work of God is going on. Sunday, Jan. 17th, Bro. Osler and his people began a series of extra meetings. They are still in progress, with very gratifying results. Not only is the church being revived and blessed, but sinners are seeking salvation, and some are brought to rejoice in a sense of forgiving mercy. God is with us, as in former days; and the pastor and flock have a mind to work. Their influence is good.

Last Sabbath morning at 9 o'clock, we had a prayer meeting for the Sabbath school. The Spirit was present to help, and the season was peculiarly refreshing. In the afternoon I spoke on the blessedness of a full trust in the Son of God; and in the evening Bro. Osler gave a most earnest and able discourse on the way to obtain salvation, viz., by believing in Christ, calling on his name, and confessing him before men.

The week evening services are carried on by singing, prayer, reading and expounding the Scriptures, and perhaps as many as twenty in the course of the evening will speak, and some will rise and express their desires for salvation, and ask the Lord's people to pray for them. In this way the good work goes on. O, that this blessed

flame may spread among all the flocks and scattered sheep, so that they may be the means of bringing precious souls to Jesus, and his fold of salvation.

Bro. Litch, the Herald is giving great satisfaction, so that though you labor hard, you do not labor in vain, nor spend your strength for naught. May we all put on the armor anew and battle for the Lord of hosts. We are engaged in no doubtful cause.

A word to you who read the Herald in my native land; though I am once more far away, yet I am daily with you in spirit,—in this sense,

"Mountains rise and oceans roll,
To sever us, in vain."

And many here are rejoicing in hope of that glorious day when they will meet you, and all the family of the redeemed, in the kingdom for which we have long waited. Let us hear from you through the Herald; in this way you will cheer the scattered flock. And if you can enlarge the circulation of the Herald, you will, I feel sure, be aiding a good cause. God bless you, beloved ones.
R. HUTCHINSON
Providence, R. I., Jan. 28, 1864.

FROM REV. J. D. WHEELER.

Bro. Litch—I cannot get along without the Herald. I have taken it in its different forms from its commencement; I prize it next to the Bible. It is almost six years since I left Sugar Hill, N. H., where I would feast my soul from the blessed truths, as they fell from the lips of Bro. L. H. Shipman. I have not heard an Advent prayer or sermon since; but thank God I feel strong in the faith that soon we shall meet to part no more. Not beyond the bounds of time and space, but in the new heavens and earth; not in disembodied spirits, but this same identical body, quickened by the spirit. For, says Paul, "If so be the spirit of God dwell in you, that same spirit, which quickened his body, shall also quicken your mortal body." Again, "This mortal shall put on immortality."

Again, "All that are in their graves shall hear his voice and shall come forth; they that have done good unto (or at) the resurrection of life," &c. "Blessed and holy is he that hath a part in the first resurrection." These "lived and reigned with Christ a thousand years," &c.; which is the only millenium taught in God's word; and that is after the second coming of Christ. For, says Paul, "I show you a mystery; we shall not all sleep," but we that remain, or are alive at the coming of Christ, shall not go before the dead, but with them shall be caught up together to meet Christ in the air, and so shall we ever be with him. Blessed thought; so shall we ever be with him, Christ, and we shall know as we are known, and see as we are seen.

The signs which are now transpiring are sounding forth the cry, "Behold I come quickly." O, let us be ready to hail that glad day. O Lord, preserve us soul, body, and spirit, blameless unto that day, is the prayer of your unworthy brother, looking for and hastening unto the coming of our Lord Jesus Christ.

J. D. WHEELER.

Kenosha, Wis., Jan. 10, 1864.

FROM REV. P. KENNEDY MCUE.

Mr. Editor—I perceive that by that significant 1179, that my subscription has expired, and herewith I send the wherewith to renew.

The Herald's New Year's dress looks well, very well, indeed. I noticed in a few numbers back the conversion of Lieut. Pittenger, in a southern prison. Permit me to give you an additional item. The first time I preached at New Somerset, after the adjournment of the Pittsburg Conference, in April last, having noticed a person in military costume in the congregation, during the service, at its close, I enquired of a brother who it was. His reply was, "William Pittenger." Stepping toward him, I extended my hand and welcomed him home, saying I was always glad to grasp the hand of a true soldier. He thanked me, and replied, "I have come to join your church. I promised the Lord when in prison, if he would deliver me out, and bring me safe home, I would join the M. E. Church the first Sabbath after my arrival."

He had just got home the previous evening, and had repaired to the house of the Lord betimes to fulfill his promise. At our last quarterly meeting, he was licensed to preach, and recommended to the Pittsburg Conference. His parents are Presbyterians. Yours truly,

P. KENNEDY MCUE.

Richmond, Ohio, Jan. 21, 1864.

CORRECTION.

Bro. Litch—There are several grave errors in my article on Anti-christ, which appeared in Herald of Nov. 17, which I wish to correct.

1. The word "Symbolical," was left out of the third definition; it was written and should have stood thus: "Anti-christ, Symbolical," then follows the definition of a Symbolical Anti-christ.

2. The words, "False Christs," were left out of Mark 13: 20-22; which was quoted in support of the second definition.

3. The word "host," was used instead of "horn," when speaking of the ten kingdoms; "Dutchman," was used instead of "Frenchman," when speaking of Napoleon.

4. I used letters in numbering chapters, and figures for verses, while in print all figures were used. There were several other mistakes in words which did not affect the reading as the foregoing did. Will you please insert this in the Herald, and greatly oblige, Ours, S. H. CLARK.
Allentown, N. H., Nov. 24, 1864.

FROM REV. I. R. GATES.

Dr. Litch—Dear Bro.—God is most graciously pouring out his Spirit in Cumberland Co., Pa.

Since I last wrote you, I went to Shiloh, and spoke once for the United Brethren. Two came forward for prayers for the first, and the revival has been going on to

some extent in both churches. My labors have been confined to Fairhaven, one mile from Harrisburg, across the river. This is a village of some five hundred inhabitants; principally built up through the iron interest. There is a large furnace, and nail factory established here, that employs over one hundred and fifty hands, besides many teams. Here I have spoken about two weeks, every night, with one or two exceptions.

The work here had commenced under the United Brethren labors, and a number had been converted and the revival had seemed to abate somewhat; but we all took hold of God by faith, and asked largely; and the Lord laid to his helping hand, and the work started anew; and we now have glorious times. Last night we had three strong young men; the night before, ten, and so on. It has continued for the length of time that I have been here.

Yours in Jesus, I. R. GATES.
Harrisburg, Jan. 19, 1864.

FROM REV. F. GUNNER.

Bro. Litch—Thus far, the series of meetings held by us in this region have been well attended. A good, and I trust a deep and thorough work is in progress; we see the thoughtful brow and the tearful eye, and occasionally we hear the pitiable voice of the mocker. Many disciples are drawing nigh unto God, and the little church at Brooksville is still living in hope of the promised crown. The Sabbath school, consisting of some sixty members, is under the superintendence of Bro. Alonzo Phelps, who is aided in the good work by competent assistant teachers. By request of Bro. Phelps, I brought the "Youth's Visitor" before the school, and they now subscribe for twenty-five copies; more will yet be required I think.

I have met many noble hearted Christians, and have been very kindly received and well cared for in all respects. God is good, and his people have a mind to work. May the rain of righteousness descend in blessings, and the increase be from and unto the Great Jehovah!

"And when the coming One displays
His cheerful beams abroad,
Then shall holiest hymns of praise
Declare thy goodness, Lord."

Yours sincerely, F. GUNNER.
New-Haven, Vt., Jan. 1864.

FROM ELDER H. BUNDY.

We are in a state of spiritual prosperity. God is blessing us with an out-pouring of his Spirit; several heads of families have been converted, and backsliders are also being reclaimed. Never has there been a better or deeper interest in this village than now, to my knowledge; also in the neighborhoods adjoining, God is hearing prayer and men are forsaking their sins. Salvation, O, the joyful sound! how glad my soul is that men yet have a disposition to confess and forsake their sins for Christ's sake. But soon it will be one hour too late. O, that sinners would be entreated to accept offered mercy, ere mercy is clear gone forever.

H. BUNDY.
Lake Village, Jan. 27, 1864.

Obituary.

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

WHOLE NO. 1186.

BOSTON, TUESDAY, FEBRUARY 23, 1864.

VOL. XXV. NO. 8.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY,
At 45 1-2 Kneeland Street, (Up Stairs),
BOSTON, MASS.

J. Litch, Editor.
To whom remittances for the Association, and communications for the Herald, should be addressed.
Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

BOARD OF CONTRIBUTORS.
REV. JOHN PEARSON, DR. R. H. HUTCHINSON,
REV. S. S. GARVIN, REV. J. M. OROCK,
REV. F. GUNTER, REV. D. L. ROBINSON,
REV. D. BOWDITCH, REV. L. H. SHIPLEY,
REV. R. H. CONKLIN, REV. H. MAIR.

COMMITTEE ON PUBLICATION.
L. OGBURN, J. PEARSON, R. R. KNOWLES.

[For Terms, &c., see Fourth Page.]

Communications.

[Original.]
THE TIME OF TROUBLE.
BY WILLIAM HOBBS.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as was not since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book. And many that sleep in the dust of the earth shall awake, these (Sep. Gr. out) to everlasting life, and these to shame and everlasting contempt." Dan. 12: 1, 2.

Three questions may be considered in connection with this part of the prophecy of Daniel. 1. Who is Michael? 2. What is meant by "at that time shall Michael stand up"? 3. How long was the time of trouble to continue? A partial answer to the first question is found in the passage quoted, where it said, that he is "the great prince which standeth for the children of thy people." Daniel's people being the twelve tribes of Israel, the children of thy people, would be the descendants of those tribes, in distinction from other peoples. And the present tense of the phrase, "the great prince which standeth for the children of thy people," indicates some one who then stood up for his people. And this view is confirmed by what is said by the angel, described by Daniel in 10: 5-12. This angel said to Daniel, "The prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me," verse 12. Hence, it is apparent that Michael was an associate of this angel, and therefore, a celestial, instead of an earthly prince of Daniel's people. And his being called "one of the chief princes," goes to prove that he belongs to an order of celestial archangels. Archon is the word used in the Septuagint in the phrase, "Michael your prince," and signifies a chief. And this word is used by Jude and others, as a prefix to the word angel—archangel. For Jude calls "the angel of the Lord," spoken of in Zeek, 3 chap., "Michael the archangel." And the angel said to Daniel, "There is none that holdeth with me in these things but Michael your prince"—10: 21. Hence, Michael is the angel of the Lord, and the chief angel, as well as the celestial chief of Daniel's people: and hence, the one who appeared to Joshua as "captain of the Lord's host"—5: 13, 14. For before this God had said, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your iniquity, for my name is in him." Ex. 23: 21. And in continuation he said, "Mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites, and I will cut them off," verse 23. So the angel that appeared unto Joshua was the one God promised to send, and as he called himself "captain of the Lord's host," it shows that he was the angel-chief of the children of Israel; and so of course, the one whom Gabriel spoke of to Daniel, as Michael your prince. And as God called him, "mine angel," it shows that he is "the angel of the Lord" whom we often read of as standing up in defense of Daniel's people. And as it was "the angel of the Lord" who announced the birth of Christ to the shepherds of Bethlehem, and afterwards descended from heaven and rolled away the stone from the sepulchre of Christ, and said to the women when they came to the sepulchre, "Ye seek Jesus which was crucified. He is not here; for he is risen," it is quite clear that he and Christ are two distinct persons. Hence, Paul was right when he said that Christ obtained by inheritance a more excellent name than the angels; "For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?" Heb. 1: 4, 5. Hence, the chief angel, and not Christ, is the one called Michael.

2. What is meant by "at that time shall Michael stand up"? The pronoun that, generally refers to a remote antecedent. And it is a common mode of speech, in speaking of anything that took place at some specified time in the past, to say that it took place "at that time." And so where there

is a long series of events predicted, including some marked period of time, if it becomes necessary to refer back to some contemporaneous event, it is best expressed by a form like this—"at that time shall Michael stand up."

In the eleventh chapter of Daniel, certain events of his vision are narrated. And in verse 31st, the setting up of the abomination of desolation in the sanctuary of strength is predicted, and a brief prophetic history of the king of that desolating power is given, and the end of his time of continuance declared in the last verse—"He shall come to his end, and none shall help him." Hence, we are brought down to the extreme end of the vision in that chapter; for the vision ends with the destruction of that power. See 8: 15. And as the events of chapter twelve, cannot take place after the destruction of this power, they can only be contemporaneous with those of chapter eleven. So as the phrase "at that time," cannot relate to the extreme end of the vision, its only natural reference would be to the time embraced in the rise, progress, and end of that desolating power. So it would be during that time of trouble, caused by that desolating power, that Michael was to stand up. In proof thereof, see Rev. 12.

3. How long was the time of trouble to continue? The prediction that there should be a time of trouble such as was not since there was a nation, would of itself awaken an intense interest to know how long that time was to continue. And this interest would be increased by the additional statement, that at that time thy people shall be delivered, every one that shall be found written in the book, and that many of them that sleep in the dust of the earth shall awake, &c. Accordingly we find this question asked in reference to these things, "How long shall it be to the end of these wonders?" "And," said Daniel, "I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever and ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Verse 6, 7.

Now this question and answer indicates that the question was asked in reference to the length of some specified time. To suppose otherwise is to suppose that the question was asked without any definite idea in regard to what the question contemplated. Unless the question itself specified the time about which the inquiry was made, it would follow that it referred to some time previously mentioned and understood accordingly. And as the time of trouble is the immediate antecedent to which the question on time can relate, it follows that the answer related to the length of "that time." But the answer is somewhat indefinite; for it is not said that all these things should be finished at the expiration of the period given, but "when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." So it seems that the time, times, and a half, is not the full measure of the time required; but as we shall see by the additional information given to Daniel. It might measure the length of the time of trouble in its greatest intensity, and not reach to its extreme end, when its effects would wholly cease, and forever vanish away in the everlasting blessedness of eternal deliverance therefrom.

With reference to this question and answer, Daniel said, "I heard but I understood not; then said I, O my Lord, what shall be the end of these things?" And from the additional information given him, it seems that he did not understand at what particular time specified in the vision, this period was to begin. But when he was told that "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate is set up, there shall be a thousand two hundred and ninety days," it fixed that as the point of its commencement. And when it was further said, "Blessed is he that waiteth and cometh unto the thousand three hundred and five and thirty days," it contained a full chronological answer to the question—"What shall be the end of these things?" And this question was asked in reference to the obscurity which attended the answer given to the first question—"How long shall it be to the end of these wonders?" And the obscurity of the answer is only relieved by the understanding that the three periods have a common commencement. And as the time given was to be "many days," their symbolized meaning is thus indicated. And as they cannot symbolize anything but years, to be understood by any one, we can but conclude with Daniel that "the time appointed was long," by symbolizing years. Hence, the 1335 days contained a full answer to the length of the time first inquired about; and as that inquiry related to the time of trouble, and the final end thereof, when many of them that sleep in the dust of the earth shall awake, its greatest intensity would be measured by the time, times, and a half, and its final and everlasting end, when the 1335 days run out. Hence, it was said to Daniel, "Go thou thy way till the end be: for thou

shalt rest and stand in thy lot at the end of the days."

[Original.]
THE 2300 DAYS OF DANIEL.

In your issue of Jan. 26, over the signature of "a," is an article with the above heading. His definition of the Sanctuary we cheerfully accept. But the conclusion at which he immediately jumps, that—"so long as the holy land is trodden by the lazy, treacherous Arab and Turk"—"so long as the mosque of Omar stands upon the site of the most holy place," that "the Sanctuary is not cleansed;"—taking "cleansed" as the literal meaning of the original—is not so clear. The margin reads "justified" and some critics (Prof. Bush, I think) reads it "vindicated."

But suppose cleansed to be the literal reading of the original: it would take time to perform the work. If I should engage to remove certain dilapidated buildings from a piece of ground after a specified time, the law would allow me a suitable time for their removal after their lease had run out. Now how was it in this case? The Hatti Sheriff promulgated in 1844, was a mighty blow aimed at the main pillars of Mohammedanism, and that by Moslem hands. It is said that when constrained—by outward pressure—to publish that edict, the Sultan complained that it sapped the last spark of vitality from their religious laws, and consequently from their whole system. Thus the first great step was taken toward the removal of the haughty Turk from the "glorious holy mountain" which God had purchased for an inheritance, for his people. Let us then look for a moment at the time. Your correspondent says: "Another point must be conceded in order to a correct understanding of the text, viz: that there is no connection between the two thousand three hundred days and the seventy weeks; time has demonstrated this fact." Not quite so fast. To our view this is begging the whole question. Daniel was praying about the "Sanctuary" that was desolate; and the "host" that was trodden under foot. He had seen no vision after that recorded in the 8th chap. He becomes importunate, and Gabriel is sent to instruct him. He says: "Understand the matter and consider the vision." He was sent on the same errand at the first. See 8: 16, Daniel refers to that interview; "the man Gabriel, whom I had seen in the vision at the beginning." See 9: 21. He evidently made him understand all but the time at that first interview. Daniel seems to have imagined some connection between the seventy years captivity in Babylon, (see Jer. 29; 11. Dan. 9: 2), and the two thousand three hundred days. He prays for light and assistance, and Gabriel comes to give him the key to the remaining portion of the vision. He had explained the symbols before—now he comes right to the chronology. "Seventy weeks are determined (cut off) upon thy people." What for? "To seal up the vision," (make it sure). When that is fulfilled "thy people" may know the rest will be. When do they begin? "From the going forth of the commandment to restore and to build Jerusalem." B. C. 457 marks the date of that command. Thus 456 full years and a fraction, taken from 2300 leaves 1843 and a fraction, terminating them sometime in A. D. 1844. So plain was this that we had not a doubt about it, until as "a," says time demonstrated the fact. But so firmly was the connection between the two impressed on my own mind, that I have never doubted but time would demonstrate such connection. Let us look for a moment at the marginal reading, "justified" or "vindicated." When Israel was in captivity in Egypt, they were looked upon as the lawful prey of the Egyptians. But when the lease of Egyptian domination expired, God vindicated the character of his servants by the most terrible judgments on that infatuated nation. In the case under consideration, the claim of God to the sanctuary as the place of his people's rest, is to be vindicated. The lease expires—the hand of God at once writes "NUMBERED" and "FINISHED" on the wall of the Mohammedan temple, and immediately the death-throes begin to heave the breast of the proud Moslem, and the "sick man" by the Bosporus, utters the Hatti Sheriff among his expiring groans, giving equal rights to Christians, Jews, and Mohammedans: thus renouncing his religious supremacy, by virtue of which he had trodden down the sanctuary of the Most High.

But before the sanctuary can be wholly cleansed, the deceased must be buried—his effects administered on, and taken away. This requires time, as it required time to judge and punish Egypt and Babylon. Let us not in our impatience attempt to cut the Gordian knot which God himself will soon untie. In the words of the poet:

"He is his own interpreter,
And he will make it plain."

But if the original should be translated vindicated or justified, then it is clear that when the dying Moslem uttered his expiring groan, the two thousand three hundred days ended. The fact of his decease at the appointed time, justified the claims of the Almighty to the sanctuary he (the Turk) had so haughtily trampled down. So signal a fulfillment ought to convince any one—the

most sceptical—that the long night of Gentile domination has passed away; and although all that was intended by the expression "then shall the sanctuary be cleansed," has not yet been accomplished, it is in process of fulfillment. The disintegration of the Turkish Empire—the expectant attitude of the nations, as they look toward Jerusalem, ready to seize it for a prey—the situation of the Jewish people, turning their longing eyes toward their father-land seeking a home around their holy fane, all—like streaks of light on the eastern horizon—proclaim the long night of Israel's humiliation—the two thousand three hundred days—at an end, and the morn of Zion's glory, soon to dawn—not only on the sanctuary, but o'er all the earth.

How bright the vision! O how long
Shall this glad hour delay?
Fly swiftly round ye wheels of time
And bring the welcome day.

Child of God, awake to duty! Soon thy toiling will be at end. Soon—if faithful—a palm of victory shall be in thy hand, and an imperishable crown shall adorn thy brow. Soon the "Well done" from the throne shall greet thee, and the rest that remaineth for the people of God shall be enjoyed, not only through a millennium of blessedness but through an eternity of glory. D. B.

Waterbury, Vt., Feb. 10, 1864.

[Original.]
MY BROTHER.

BY ASHAEL B. LEWIS.

Once I had an only brother,
Fair and lovely as the rose;
But one morning came the death-angel,
And his eyelids closed.

Here for months in pain he languished,
Yet so patient all the while;
Ever cheerful, ever pleasant,
Always on his lips a smile.

Dearest grew my gentle brother,
More I loved him day by day;
How I wept when first 'twas told me
That my brother must soon pass away!

As the leaves were lightly falling,
Ere the flowers passed away;
As the glorious sun was bringing
Forth a sweet October day—

Then my brother left his sick room,
Clothed in robes of spotless white;
Walked he forth in health and beauty,
And was lost to mortal sight.

When he neared his home celestial,
As he floated through the skies,
Holy angels sang his welcome
To the gates of Paradise.

Ever safe, my darling brother—
Then hast passed the river of sorrow,
There, with God and the dear Saviour,
Thou wilt live forevermore.

[Original.]
SIGNS TO PRECEDE THE COMING OF CHRIST.

BY O. B. FENNER.

I am induced to write a few lines upon this topic from two reasons—First, because I believe them to be truth. Second, because I wish my brethren to take a candid review of the subject, and see if they can agree with me; for it is truth we all want (I trust), and it is through it we are sanctified, and through the belief of it, we are finally to be saved.

Brethren, I know full well the force of our early education; we all know it, for we see almost every orthodox denomination in the country, believing in the temporal millennium theory; not because they can find sufficient proof for it in the Scriptures, but because they have been educated to believe it. They also believe that there is a heaven, but cannot tell us where it is, not because they cannot find it located by the Scriptures, but because they have been educated to believe it to be somewhere without any definite idea of its locality. Now to us, as Adventists, these things are very plain; we see differently, and wonder that they cannot thus see. Now may not we, brethren, many of us, through perhaps unconscious as they be, to-day believing concerning the signs to precede the coming of Christ just as we have been taught. Many of us were perhaps like myself, young and quite so, when we first heard the glorious truths of the soon coming of our Lord; and our minds were then molded into the paths of the older leaders; and we have since then passed along down the stream of time, lo! these twenty years; and they are so many years that we never then expected to pass. We are now down the stream so far, and so much farther than we then expected, that I must think that all of us who are honest (I hope all are honest enough to admit the truth) have admitted we were mistaken in our calculation of 1843.

Time has certainly proved that we had not a correct understanding of the periods that then convinced us that the end would be in 1843. And believing as we did, that Christ would come at that time, we then recognized the dark day of May 17, 1843, as the darkening of the sun spoken of by Matt. 24: 29, and the dark evening of the following night, and the falling meteors of Nov. 13, 1833, as a fulfillment of the remainder of the prediction in the same verse and its collateral passages. We have passed these many years as above stated without stopping to think of the hold that our early education

has upon us; nor perhaps to examine the incongruity of holding to all our views that we allowed our minds to be molded into by our leaders; and are thus by this force of early education now holding all the views we then held, except such as time itself has disproved. If time has disproved a part of our then theory, let us not be afraid to re-examine the rest of our faith, and if we find it inconsistent with the Scriptures, let us frankly alter our faith until both shall harmonize.

Now I suppose all will agree with me that there are signs which are to precede the second coming of Christ, and that if they have been fulfilled in the past, they never will be again in the future; and if not in the past, they must be in the future. Are they in the past? Or are they yet in the future? Let us lay aside all our prejudice caused by our early education, and look at these things as though we had never heard anything upon the subject, if it be possible.

Certain it is that the coming of Christ is in the future, and in every passage of Scripture where I find the coming of Christ, the day of the Lord, and the signs thereof spoken of, I find an inseparable connection of them; as though they were to follow one another in quick succession; without a period of intervening years, between the giving of the signs of the event, and the event itself. Such for example as Isa. 13: 6-13; Joel. 2: 10-31 and 3: 15; Amos 5: 20 and 8: 9-13; Matt. 24: 29-31; Mark 13: 24-27; Luke 21: 25-27; Rev. 6: 12-17. Isa. says it is the "day of the Lord, the day of his fierce anger," when these signs are manifested; it is Joel's "day of darkness, and of gloominess of thick darkness, when all faces gather blackness, that the earth shall quake, the heavens tremble, and the sun and moon shall be dark," &c. It is the "bitter day" of Amos when "the feasts are to be turned into mourning, and the songs into lamentations, that he will darken the earth."

If we are to learn by Mathew, Mark and Luke that there are not intervening seasons between the putting forth of the fig-tree, and summer; it seems to me also that we are likewise to learn there are not long intervening years between the darkening of the sun and moon, the falling of the stars, the sign of the Son of man, and his coming. And it seems to me that John the Revelator fixes it beyond question, that these are a quick succession of events that follow one another, from the bursting of the earthquake upon us, to the time of the great day of wrath, when men shall call for the mountains and rocks to fall on them, to hide them from the face of Him that cometh and sitteth on the throne. All these passages quoted, go to prove to my mind, that there will be at a period just prior to the coming of our Saviour, such a manifestation of these signs, as will just as certainly, and surely, and unmistakably lead us to the conclusion that Christ is immediately to come, as we are led to believe that summer is certainly near, when we see the fig-tree bud. This is our example, and we are to learn by this our example how near we may approach to a positive knowledge of the time of his coming. But of the day and hour we do not or may not know; but as we may know, and are commanded to know and learn of the immediate approach of summer, by the putting forth of the fig-tree, so we may know of the immediate time of the approach of our Saviour when we see these signs take place.

Mark you, these signs are to appear immediately after the tribulation of those days, and such a tribulation as we are informed in Matt. 24: 21, as was not since the beginning of the world to this time: no, nor ever shall be. And if this is true, as I believe what my Master says, it must, to say the least, be the time spoken of by Dan. 12: 1, when Michael stands up, and there is to be a time of trouble, such as never was since there was a nation; showing conclusively to my mind that these signs are in immediate connection with the coming of the Saviour. Now does the darkening of the sun and moon in 1780, and the falling stars in 1833, give you, my brethren, the satisfactory evidence that Christ will immediately appear? If so, when will it be? Will it be this year, or next year, or year after, or within three, five, ten or twenty, or when? Do we know it, as we know by the fig-tree that summer is near.

Thirty years have now passed since the last of the signs, according to the old theory, and may not thirty more by the same rule? To my mind this is no evidence. But some may ask me what evidence I have of the near approach of the Saviour. I reply that Daniel's image tells me that we are in the divided state of the fourth universal kingdom. John the Revelator also assures us that six of the seven trumpets have sounded, the last two of which are woe trumpets leaving but one more yet to sound, which is also a woe trumpet. When the last trumpet sounds "the kingdoms of this world are to be changed into the kingdoms of our Lord, and of his Christ."

The last days are also verily foretold by Paul, and are upon us, for we are truly in perilous times, and though the end be not yet, we certainly are warranted in watching

for the return of the Master that when he cometh we may open to him immediately.
Salem, Ill., Jan. 19, 1864.

WESTERN CORRESPONDENCE.
LETTER FROM BRO. SAMUEL CHAPMAN.

Dear Bro. Litch—My last for your columns was dated Eden, Erie Co., N. Y., Nov. 16, (one day later than had been my uniform custom to write in that way for many years.) When I wrote that letter on Monday, the 16th, we had held meetings in the Baptist Church there on the three preceding evenings, and quite an interest was awakened. This was fully manifested on Sunday evening, when our congregation had greatly increased in number, and the best of attention was being paid to the word. Several of the Baptist members saying to sister Horton, (my correspondent), "We have been deeply interested in this man's preaching, especially so this evening." (Subject, Heb. 9: 23.)

Several young persons wept freely while we portrayed the sufferings of Christ; showing how "He was once offered to bear the sins of many;" and to all appearance a glorious revival had already commenced. Sister Horton, in our family devotions that evening, praised the Lord from an overflowing soul for the cheering prospect of her being no longer a solitary Adventist in that spiritual Sodom. And had her minister cooperated with us, or even consented to have been silent, or inactive in the case, we should doubtless have witnessed a precious revival in Eden, as the fruits of that effort. But when he learned the particulars of our interesting meeting, Sunday evening, the man seemed to be alarmed, as if the "craft was in danger," and from that time, not only continued to absent himself from our meetings, (preferring a seat in the post-office to read the news of the day, attending an oyster supper, &c.) but must exert his influence to prevent his members from meeting, or mingling with us, and so they commenced falling off, and continued it until the following Saturday, when there was not a member of the Baptist Church present, except Bro. Horton and his family. This was so exceedingly trying to myself and others, that I decided to make no further appointments there, but before dismissing our congregation, I repeated in their hearing the instructions given by our Lord, Luke 10: 10, 11, &c., pronounced the benediction, and left the Baptist house for good. The next morning (Sunday) while others were passing by, going to their respective churches, several of the friends who had become interested in our meetings, came in to the Doctor's, (my boarding place), manifesting a wish to hear more Advent preaching, and we entertained them full two hours. Being interested and desiring still more instruction on the subject, they came in again that evening, and listened to another two hours discourse, for which they seemed to manifest suitable gratitude to God. It being then understood that I should leave Eden on Wednesday of that week, they came in again on Tuesday evening, bringing others with them, to take a friendly leave of "Bro. C." and if possible, hear a little more on the subject of our faith. Perceiving their sincerity and intelligence, I entertained them till past 11 o'clock, and even then they seemed loth to leave; several of them having acknowledged the truthfulness of the doctrine we hold and teach. Dr. Horton never heard an Advent discourse till I went there; he received the doctrine understandingly, and has since (as sister H. informs me,) written to his unbelieving relatives in Massachusetts, informing them that he had heartily embraced the Advent faith, and expressed his regret that they could not have been in Eden and heard for themselves. The favorable change in the views of those who gave heed to the word, greatly cheered the heart of our dear sister Horton, and yet she grieved over the course her minister took in the case; apprehending that precious souls will be lost by that means, and that he himself may be found among the "shepherds and principal of the flock," that will soon have to "howl and cry,"—Jer. 23: 34. But the Lord give repentance and pardon, is our humble and sincere prayer.

On Wednesday, Nov. 25th, I went from Eden to Buffalo, and spent the night with Bro. Tanner. Had a pleasant visit with him and his family. The next morning (Thanksgiving day,) I took the cars for Lewiston, where I spent near six weeks. Had preaching every Sunday; also Sunday, Tuesday and Friday evenings, at the old tavern stand, and frequent seasons of social worship at other places. Our Advent brothers and sisters were all revived, and more thoroughly confirmed in the faith than ever before. Others became deeply interested in the doctrine we taught. The last Sunday I was with them, (Jan. 3), we celebrated the Lord's Supper. Eld. Himes, his wife and son Edwin, were providentially with us on that occasion—going to the far West; this added special interest to the services of that day. Several close communion Baptists were also present, and having heartily embraced the doctrine we hold, they could no longer refrain; but readily participated with us in the Supper and were signally blessed. The following Wednesday evening closed my labors there. After preaching, every soul ad-

ded their warm and appropriate exhortation; each expressing true gratitude to God for sending his servant in so needy a time.

On Thursday, the 7th of Jan., I crossed the suspension bridge and spent three weeks in C. W. Preaching to the Advent church at Cainsville the first Sunday, and again in the evening, when we had a refreshing time, "comforting one another with these words." 1 Thess. 4: 13-18. Preached to small congregations two evenings in Brantford. Our Advent friends there were manifestly comforted. On the following Sabbath, Bro. Powley took his team and conveyed a load of us out to Calvin, (seventeen miles from Brantford) where for the first time I had the pleasure of meeting with Bro. B. S. Reynolds. Had a pleasant interview with him as I had anticipated. He preached in the morning, and I occupied the desk in the P. M. Had good congregations and a refreshing time. There I had the pleasure of renewing my acquaintance with Eld. Campbell and his interesting family, who embraced the Advent faith under my humble labors in Boston, C. W., some five years since. Our late visit with them was mutually refreshing. Returned with the friends to Brantford that evening, expecting to take the cars there for London the next day; but a severe snow storm blocked up the way and stopped the cars from running for several days. But providentially, Bro. Pickel of Westminster, called at Bro. Powley's Wednesday morning with horse and cutter, on his way home, and kindly offered me a ride with him, which I gladly accepted. The distance was about sixty miles, and we accomplished the ride at 12 o'clock that night, and were thankful to find a hot fire and warm room waiting for us. It was my intention to go into London the next day, but Bro. Pickel would not consent for me to leave till we had held one meeting there; so the people were notified and I preached to a good congregation at their chapel Thursday evening, and think the word was well received.

Friday morning, Brother Pickel took me to London (ten miles) and gave me an introduction to the Hon. S. Morrill, a constant reader and supporter of the Herald. By that means he was somewhat acquainted with "Bro. S. Chapman," which made our three or four hours' stay there very pleasant if not more so. In the P. M. took the cars to St. Thomas, seventeen miles, then private conveyance six miles further to Fingal, where they (the brethren) had been looking for me for several days. It was dark when I entered the village, among entire strangers; while making enquiry for some Advent brother, Dea. Lawrence met me on the walk on his way to a prayer-meeting at the Advent chapel. After taking a little refreshment with a brother, we found our way to the chapel, where by request I gave a brief off-hand discourse, after which an hour or more was faithfully improved in exhortation, prayer and singing. This was a good and profitable introduction; and they being disposed to have all the time improved while I remained with them, we had preaching again Saturday evening, Sunday, Sunday evening, and again Tuesday evening. The word was well received and the brethren were manifestly comforted. On the Sabbath, by request, we gave a minute exposition of Matt. chap. 24, to which the congregation gave undivided attention for near two hours. When they clearly perceived that the "great tribulation" predicted by our Lord, (verse 21,) was to be experienced and suffered by the true church of Christ, and was clearly fulfilled; and the "time of trouble such as never was since there was a nation," (Dan. 12: 1,) was confined exclusively to the wicked, who have despised and rejected offered mercy, "When the great Prince standeth up for Daniel's people," (his own people,) at which time "every one of them (the true Israel of God) will be delivered," the dead saints raised, &c., and were satisfactorily shown that "the signs" predicted which were to precede his coming, have been manifested and are now in the past; each having occurred in their chronological order, by which we are commanded to "know that his coming is near, even at the door"—they rejoiced exceedingly; their faith was greatly strengthened, and they praised the Lord for directing our footsteps to Fingal; and I am truly glad that I went there, for it gave me an opportunity to renew an acquaintance with a portion of Bro. Fairchild's family, and others now residing there, with whom I became intimately acquainted while laboring in Boston some five years since; and of forming new acquaintance with other warm-hearted brothers and sisters; especially with Bro. John Lawrence and his interesting family. Such an interest was awakened to hear more preaching, and a fair prospect of a pure revival being manifest, it was with considerable reluctance that I left them.

But other engagements rendered it necessary that I should leave. I left Fingal on Wednesday, Jan. 27th, and arrived here the next day by railroad and stages, 150 miles. It is one year this very month since Bro. J. B. Simpson and Burtenshaw commenced a correspondence with me, inticing me to visit this place. During which time I have received more than a dozen kind letters from them, mostly from the former. When I ar-

rived I was sorry to find that "Bro. B" had recently departed from the original Advent faith and doctrines connected therewith, and embraced the seventh day as the Christian's Sabbath; and sleep of the soul or spirit, and the annihilation or final destruction of the wicked as a matter of course. This being the case, rendered it impossible for me to labor with him successfully, for "how can two walk together in these important matters except they be agreed?"

Bro. Simpson anticipating a visit from me about the time I arrived, had commenced a protracted effort some two weeks before which was attended with favorable results. Since last Thursday I have preached on the Sabbath, and every evening till now. Our congregations have increased in numbers till our sanctuary is full, and the best of attention is being paid to the word. So we continue to labor and hope for much.

Yours as ever,

SAMUEL CHAPMAN.

THE ANTI-CHRIST, OR MAN OF SIN.

[Continued.]

CHAPTER II.

I.—Instruction of the coming falling away, or apostasy, (Rev. 1:12-13) (4) Warning against a precipitate looking for the coming of the Lord, (ver. 1-3) (5) Description of the Anti-Christ, (ver. 3, 4) (6) Preparation for his appearing, (ver. 5-7) (7) The coming of the Anti-Christ himself, (ver. 8-11) II. Administering strength and comfort to the Theosophians in prospect of these coming events. (ver. 13-17).

The Theosophians had evidently erroneous views, not only regarding the time of Christ's second coming; but likewise concerning the character of his kingdom. In reference to the time of his advent, they had the impression that it was close at hand; and with regard to the character of his kingdom, they seemed to conceive of it as a greatly enhanced and universally extended state of things from the present upon this earth. Perhaps somewhat similar to what many Christians in our days hold, that, by the spread of the Gospel, we are gradually gliding into a millennial state of peace and happiness, and thereby overlook the approaching crisis, and the conflict of the church of Christ with the powers of darkness. Therefore, the apostle informs this church, in reference to these points, by declaring prophetically that there would come a great falling away from the faith; and that a power would rise that would exalt itself above all that is called God. And this dreadful power he represents, as gradually arriving at a marvellous height of power, till Christ, at his second coming, will bring it to a sudden and fearful end. In its first stage, this mystery of iniquity was in operation in the days of the apostles. (1 John 2:18-22; see verse 7 of this chapter.) With the rise of Popery this apostasy began; and with more or less extended sway, this power has been tyrannizing over Christendom ever since. And it will proceed, till, under the great concentrated Anti-Christ, or "the man of sin," all this infernal host will be destroyed by the Lord himself at his glorious appearing. (Rev. 8: Rev. 19: 20, 21.)

The expression, "by the coming of our Lord Jesus Christ," &c., in verse 1, ought to be rendered, "about or concerning the coming of our Lord," &c. The Greek is, *κατὰ τὴν παρουσίαν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*. This rendering improves the sense and clearness of the passage.

Ver. 2. The apostle evidently received information that some members of this church pretended to have Divine revelation, as that the day of the Lord was at hand. Likewise, they seemed to infer from what the apostle himself said on this subject, while with them, that this event was near. This unfounded supposition led to great irregularities, so that according to chapter 8: 10, 11, some abandoned their ordinary occupations, and indulged in idle and sinful habits. To correct these things, the apostle entreated them "not to be soon shaken in mind, or to be troubled neither by spirit, nor by word, nor by letter as from us, as that the day of Christ was at hand." He alludes to three things, which were seemingly urged by the agitators of this question, and guarded them against either. In matters referring to future events, we must be particularly careful not to indulge in speculations, or in building systems upon what *this* or *that* learned man may have advanced; but we must ground our views upon the Word of God, taken in its obvious, grammatical, and literal sense. If a neglect of these lead to such irregularities among believers in the church at Thessalonians, how much more serious must it be in our own days, when there are so many instances where writers on prophecy advance opinions, and defend views, which rest on anything rather than on the plain, literal declarations of the Word of God. Our Saviour implies it, that there would be great excitement in regard to his second coming, when he says, "Then if any man shall say unto you Lo, here is Christ, or there, believe it not." (Matt. 24: 23.)

Ver. 3-8.—The apostle tells now his beloved Thessalonians not to expect the coming of Christ so near at hand, by stating that a fearful apostasy, and the revelation of "the man of sin," must precede that event. The apostasy here spoken of is more particularly described by the apostles in 1 Tim. 4: 2 Tim. 3: 2 Peter 2: and 3, &c. Those who understand under the Anti-Christ a collective person, confound the apostasy with the Anti-Christ. The apostasy is a culmination of the Anti-Christian spirit that has been in the so-called Christian church from the days of the apostles. Every member of this apostasy is an Anti-Christ; but not the Anti-Christ. (1 John 2: 18-23.) The Anti-Christ *κατὰ τὴν ἀποκάλυψιν* will be the head or leader of this apostasy. There is great danger in confounding the apostasy with the Anti-Christ, for we may then be led to acknowledge the personal Anti-Christ, at least in the beginning, as Christ himself. For he will shew, at first, a great semblance of religion. In its last stage, this Anti-Christian state will be legalized and enforced by law, and the Gospel will be condemned. The Anti-Christ is called "the man of sin," because he will manifest the greatest enmity against God that has ever been witnessed in this world. And he is called "the son of perdition,"

because he will not only be the instrument of the devil to precipitate multitudes into eternal misery, but himself will be condemned to the greatest torment and woe. (Rev. 19: 20.) "The man of sin" will be in existence before his actual revelation as the Anti-Christ, or before "the dragon will give him his power, and his seat, and great authority. The rising up out of the sea of the typical beast (Rev. 13: 1) was preceded by an apostasy of superstition; the ascending out of the bottomless pit of the yet future beast will be preceded by an apostasy of unbelief, or infidelity. In a typical sense, all that is said of the beast out of the bottomless pit, or of the personal Anti-Christ, (ver. 3 and 4,) is applicable to the beast that rose from the sea, or to the collective Anti-Christ, with this exception, that in the former all the wickedness of the latter will be manifested in a highly concentrated and aggravated form, (ver. 9.)

As it regards the apostasy in the so-called Christian world, it must be observed by every believer in God's Word, that it has already developed itself to a fearful extent. We must not only look to what has been published, and is daily appearing in print, but notice the wide-spread latent scepticism and infidelity throughout Christendom. There is every reason to believe that the man of sin will soon be revealed. Let only, finally, governments lend their aid to this mystery of iniquity, and we shall have persecutions worse than in the dark ages.

In ver. 4, we have the description of this monster of iniquity. He will exalt himself above God the Father, and God the Son, (1 John 2: 22;) in fact, above the Triune God, or all that ought to be honored by man. He will demand divine worship, to the exclusion of the sacred Three—Father, Son, and Holy Ghost. And thus will be acted out the infidel philosophic principle, started of late, which declares, that "the consciousness of the God without is the reflection of the God within!" He will present himself to the world as the true God-man. Egotism will arrive in the Anti-Christ at perfection. And having secured universal submission to his laws, and adoration to his person, he will proceed to prohibit Christian ordinances—as baptism in the name of God the Father, God the Son, and God the Holy Ghost, together with Christian worship in its present form. "The temple of God," evidently denotes no Christian church, but a temple which the Jews will build at Jerusalem, according to the description found in Ezekiel, under the direction of the two witnesses. (Rev. 11: 3.)

No Christian church is termed *ναός* in the New Testament Scriptures; and the church of St. Peter, at Rome, is anything but a temple of God. It was not built after the description given by God, as that in Ezekiel. According to Daniel 9: 27, Anti-Christ will make a covenant with the Jews for one week—the last of the seventy, (Dan. 9: 24,) which, being prophetic, makes seven years; but the Jews being in part reclaimed from their alliance with Anti-Christ, by the two witnesses, and returned to the God of their Fathers, (Mal. 4: 5, 6; comp. Zech. 13: 8, 9,) he will come against them with all his host, take the city of Jerusalem, (Zech. 14: 1-3,) and defile their temple, by setting up his image there as an object of worship (Matt. 24: 14, 15). And probably, during his stay at Jerusalem, he will set himself there in order to be worshipped.

Ver. 5-7. It is remarkable that the apostle should have instructed these young Christians in prophecies relating to Anti-Christ, and events accompanying his appearance, when we know that he was but a short time among them. (Acts 17: 1-3-10.) These subjects are proscribed by not a few pious men in our days, as things which are rather calculated to disturb, if not to injure, people's minds, instead of being of any benefit. St. Paul, however, was of a different opinion, as well as our blessed Lord and his apostles in general. In our days it becomes us, especially as watchmen over God's heritage, to point to the signs of the times as wonderfully coinciding with what is written. A scriptural statement of unfulfilled prophecies always will interest and benefit the hearers—will lead them to search the Scriptures, and make them inquire, like the Bereans of old, whether these things are so; and it will have the happy effect, not only to cause them to live in a state of expectancy, but to urge them to "set their affection on things above, not on things below."

Ver. 6.—"Ye know what withholdeth," (Gr., *το κωλύον*.) This hindering power we cannot learn from the apostle's words, though he seems to have told the Thessalonians when he was with them. There are, therefore, many different opinions advanced on this point. We may allege the following facts as probable reasons of this continued withholding or hindrance of the revelation of this man of sin. (1.) The compassion of the Lord, desirous of saving as many as can be. (2.) The faithfulness of the Christian ministry. (3.) The necessity of having the Gospel preached for a witness unto all nations. (4.) The controlling power of the constituted worldly authorities. As long as this order of things is in existence, the Anti-Christ cannot be manifested. By considering, however, the doings of Anti-Christ as described in the prophetic Scriptures, where he is represented as overturning both the divine and human order of things, and assuming, in his egotism, the character of being the sole object of adoration and worship, we perceive, that the worldly powers, which still keep things in order, must be considered as the chief hindrance to the manifestation of this wicked one. Let this hindrance be removed, then the lawless one will be revealed, and nothing will be able to oppose the convulsions and fearful state of things attending his appearing.

Ver. 7.—"The mystery of iniquity," or lawlessness, (Gr., *τὸ κρυπτόν*), was already at work in the apostle's time. As the manifestation of God in the flesh is called "the mystery of godliness" (1 Tim. 3: 16) so is the revelation of the devil, in the person of Anti-Christ called "the mystery of iniquity." In the apostle's time, the Anti-Christian spirit manifested itself—(a) In the heathen idolisation of self, or in the demand of divine adoration of heathen emperors—in the spirit of revolt of the Jews, who were, on this account, driven from Rome; and among Christians, in the unbelief and worldliness of their heterodox teachers, as well as in superstitions of various kinds. (b) In the dark ages, as they are properly called, this spirit was manifested in the fearful departure from the truth by Popery, and its accompanying superstitions and wickedness of every kind. In consequence of these things, our reformers called the Pope the Anti-Christ. (c) In our own times, this spirit appears in a still more glaring character—as in the deification of man by the rationalists—in the socialism, and communism, abetted by the profane masses in different countries—in the daring attacks on the dogmas of the Christian faith—and in the blasphemous reviling of the Majesty of heaven, by setting aside his revealed will, and by rising against the powers ordained by God. These are all unmistakable signs of the speedy appearance of Anti-Christ. There is nothing farther needed for his manifestation, than the rise of a highly talented man, who possesses both power and ability to unite all the authority and powers of darkness in himself; and who knows how to satisfy the cry of our times for liberty, worldly prosperity, and power and glory. We have great need to be watchful, and to be in constant expectation for the coming of the Lord.

[To be continued.]

HISTORY OF THE SUPERNATURAL IN ALL AGES.

[Continued.]

In evidence of this universal presence of the supernatural, Mr. Howitt has brought together a vast and miscellaneous mass of very curious information. And it is easy to see that his chief difficulty has been that of selection; so abundant are the stores from which he has drawn his illustrations. By way of connecting former ages with the present, he prefaces his history by sketching the development of spiritualism in Germany and Switzerland during the last century; and the stories of Jung-Stilling and of Madame Hauffe, of Lavater and Oberlin, of Eckartshausen and Zschokke, of Swedenborg and Gassner, are made to constitute a connecting link between the supernatural in past ages and in our own. Beginning, then, with the earliest appearances of angels as recorded in the Book of Genesis, he reviews all the supernatural events of the canonical books of Scripture, taking the stories of Tobit and his dog, and of Bel and the Dragon, as equally authentic with the account of the passage of the Red Sea, or of the feeding of the five thousand, and closes his summary of Scripture evidence by reminding his reader that no church, according to St. Paul, can be a living church without spiritual gifts, and that the lack of spiritual endowments in the present day is an evidence of the absence of a living faith. Turning from sacred history to profane, he ransacks the histories of Assyria, Chaldea, and Persia, adducing the predictions of the Magi concerning Cyrus, the testing of the oracles by Croesus, and the warnings given to Alexander, in proof of a supernatural prophetic faculty existing in those nations. In Egypt, "the land of bondage and of wisdom," he finds abundant evidence of the supernatural, of mesmerism, and of clairvoyance in their more recondite manifestations, and of healing in the temples. In ancient India and China, evidence is found in the Vedas and laws of Menu, in the idea of the Nirvana, in the vast numbers of spirits in the Indian mythology, in the Chinese worship of ancestors, and in the history of Apollonius of Tyana, who studied in India.

From the East spiritualism passed to ancient Scandinavia; and, as might be expected from so successful a student of Scandinavian lore, Mr. Howitt calls up a strange array of Disir and Valkyrie, of prophesies, elves, and apparitions, from the sages of old Norway and Denmark. The Greeks were the most "spiritually receptive" of all people; the decline of the Roman faith in oracles is lamented as a decline of wisdom and of piety. From the patristic writers it would have been easy to collect a much greater number of illustrations than Mr. Howitt has presented, as to their belief in the continuance of miracles—a belief which, according to him, constitutes one great element of superiority in the Roman Church as compared with the Protestant. The history goes on to trace the supernatural in the Greek Church—in the Waldensian Church, with its wonderful interpositions of Providence—among the heretics and mystics of the middle ages, and the early Reformers. George Fox and the early Quakers, Madame Guyon and the French mystics, the Cevenol prophets, the Wesleys, the Moravians, Jacob Bohme, Edward Irving, and a host besides, are included in this multitudinous compilation: one object of which appears to be to render less incredible the statements of American mediums, by placing them in juxtaposition with other statements equally astounding in various ages and countries; while another object is to reduce the disbeliever in spiritualism to a dilemma: "either to reject this universal evidence, by which we inevitably reduce all history to a gigantic fiction, or to accept it, in which case we find ourselves standing face to face with a principle of the most authoritative character for the solution of spiritual enigmas and the stemming of the fatal progress of infidelity." That principle is, that supernatural forces are always at work; that neither miracles nor prophecy, nor tongues have ceased; that as time rolls on new evidences are required of the truths of Christianity; that such new evidence is supplied in the spiritual manifestations of the present day, and that although it might not be improper to term these manifestations miraculous, yet

* History of the Supernatural in all Ages and Nations, and in all Churches, Christian and Pagan; demonstrating a Universal Faith. By William Howitt. Two volumes. London. 1863.

in reality, like other supernatural manifestations which are recorded in the annals of past ages, inspired and uninspired, they are only the results of spiritual laws which, if we could fully understand them, would be seen to be as fixed and regular in their operation as physical laws.

We have here a curious illustration of the proverb that "extremes meet." Those who would fain get rid of miracle and of the supernatural altogether, and those who, with Mr. Howitt, believe in their constant presence with us, agree in the wish to reduce them under the operation of regular and recognized law. We can fully agree with neither. The facts of modern spiritualism so far as they are related on trustworthy evidence, do not appear to require a supernatural solution; but may be accounted for, if not fully and in all respects, yet to an extent sufficient to prevent our considering them in any sense miraculous by the operation of natural laws. Yet we are not disposed to exclude the supernatural from every department of the history of man, or absolutely and altogether to deny the influence of unseen beings. Incredulity has been carried too far, in regard to the possible influence of spirits in this physical sphere. It does not even appear impossible that in an exceptional case here and there, some invisible demon may have had to do with the manifestations of spiritualism. This may be consistently allowed, notwithstanding a total disbelief in the pretensions of the mediums that spirits will come at their call. While the phenomena in question may be generally due to natural causes, it is not impossible that invisible beings may be at work in particular instances to facilitate the process of infatuation and deception. But even if this be so, it does not amount to a confirmation of the spiritualist doctrine, but the reverse. Looking at the whole subject of mediæval and modern spiritualism in its relations to popular opinion and to the notions of such writers as Mr. Howitt, there is a course to be taken which at first sight may appear open to the charge of inconsistency; but the inconsistency is apparent only, not real. In view of the extravagant credulity of spiritualism it may be contended that the wonders of mediumship are generally capable of being accounted for by natural causes, the possible exception being allowed which has just been referred to. In view of the skepticism which declares that science has forever disposed of the witchcrafts and possessions and ghosts of past history, it may be maintained that there are some things which science has not satisfactorily disposed of, and which appear inexplicable on any other supposition than that of the interposition of spirits.

We are at no loss to account for the prevalence of a skepticism of this kind. The marked increase of this tendency to idolize physical laws can scarcely be deemed surprising, if we reflect how greatly, during this present century, the domain of the preternatural has been reduced through the continual advances of physical science. The appearance of a comet, for instance, was formerly regarded as a prodigy of baleful import—and this not by the common people only—but by learned divines, the foremost men of their age, who did not neglect to inculcate upon their flocks the duty of attending to the special warning, "so that," as John Spencer writes, "a comet creates in them more solemn thoughts than hell doth." At present we cannot boast much, it is true, of our knowledge of comets. Sir John Herschel has lately stated that it is a subject calculated rather to show the extent of our ignorance than to make us vain of knowledge; yet at all events we have learned that they form part and parcel of the system of planetary bodies circulating about the sun, and are to be classed among natural phenomena. In like manner—and notwithstanding all the ignorance and imposture which have followed in their wake, like degraded camp followers in the rear of a brave army—the researches of the last fifty years in animal or vital magnetism have in the opinion of many considerably limited the domain of the supernatural. These researches have gone far to suggest (we will not say to prove,) that in reference to many of those strange and singular manifestations of which we have apparently authentic narratives, from the pythones of ancient Greece to the clairvoyants of our day—ecstasies, predictions, distant vision, and other unusual matters—we are not necessarily driven to the alternative of unbelief or superstition; either of refusing credit to evidence which would be deemed sufficient upon any other subject, or else, if we credit the evidence, of taking refuge in the notion of diabolical interposition. It may prove that these extraordinary phenomena, though uncommon and hitherto unaccountable, are not, after all, supernatural, but are due to the operation of a definite physical or zoö-physical law.

It would be easy to adduce other instances of the transference, in consequence of advancing science, of whole classes of phenomena, from the region of prodigy into the region of known law. But the instances now given will sufficiently prepare the way for the observation that the word "supernatural" in the sense in which we ordinarily use it, is just an expression of our ignorance and no more. When we speak of an event as supernatural, we mean that it is above or beyond nature; but with this always understood, that by "nature" we intend only what is known or ascertained of the laws and processes of nature. There are more things in heaven and earth than are dreamt of in our philosophy; many narrations must be judged incontestably true if we look only at the evidence which substantiates them, yet utterly inexplicable in the present state of our knowledge. Take, for example, the famous story of the disturbances at the Epworth parsonage. That strange noises were heard in every part of the house, rappings, and knockings, and crashings as of breaking china; that the hand-mill turned swiftly round without any hand being applied to it; that an invisible person, rustling and trailing along as if dressed in a silk night-gown, seemed to follow the members of the family from room to room; that the dog invariably knew when these disturbances were approaching,

trembling and creeping away; these are facts which, however we may account for them, we cannot disbelieve except in contravention of all the established laws of evidence; more especially as the occurrences, though uncommon, are not by any means unexampled, there being other similar accounts equally well attested. A philosopher no less distinguished than Mr. Isaac Taylor has suggested that these disturbances at Epworth may have been caused by some invisible spirit. "While intent upon these quaint performances, one seems to catch a glimpse of a creature, half intelligent or idiotic, whose pranks are like those of one that, using a brief opportunity given it by chance, is going to the extent of its tether in freaks of bootless mischief." There may be gradations, Mr. Taylor argues, among unseen as well as among visible beings. There may be some, perhaps, no more intelligent than apes or pigs. These creatures have ordinarily no liberty to infringe upon the solid world. But just as a stray Arabian locust, tempest-borne, has alighted once or twice in a century in Hyde Park, we know not how, so one of these occult folk may have accidentally come in contact with our world of sense. Assume for a moment this explanation to be a correct one. Suppose we had arrived at a knowledge of the existence of these unseen creatures, and had investigated their habits, and had ascertained that when a chance offered itself they would play such pranks as those at Epworth. The whole transaction would then lose its supernatural character, having been brought within the limits of ascertained law. It is thus that the wider our knowledge of nature, using that term here in its widest sense, becomes, the narrower become the limits of the supernatural.

[To be continued.]

The Advent Herald.

TUESDAY, FEBRUARY 23, 1864.

JOSIAH LITCH, EDITOR.

COMMUNICATIONS AND CORRESPONDENTS.

Will our friends please remember that the great hardship imposed by the king of Egypt on Israel, was to make brick without straw. If we have an interesting paper our correspondents must make it so. In appointing a number of special contributors, the committee did not intend that others should be relieved of the duty of writing for the Herald, but that these brethren who had been remiss in the duty, should have it stare them in the face every week, and haunt them by night, if they do not improve their talent. We want short, pithy letters from the rank and file, every week. Letters of experience, of exhortation, of admonition and comfort. Letters of interesting or striking incidents, anecdotes, &c. Selections rich and rare, from all sources. If all will enter on this work, we may be feasted from week to week on fat things. Do not forget this duty.

THE YOUTH'S VISITOR.

We are happy to announce that No. 2 of our child's paper is out, and we think it is an improvement on the first as it regards its reading matter. We should like to have all the subscribers to the Herald take the little Visitor also; and if they have no children, there will be some in the family or neighborhood who will be interested in reading it. We hope they will all use their influence in extending its circulation. As eight copies, which weigh less than four ounces, will go to any part of the United States and Canada, if sent to one address, for as little as the postage on one copy, we hope that our friends will form clubs of at least eight, and any number higher than that, or even lower. We would make another suggestion: there are several in some places who have sent for single copies. Now if some brother or sister, in each place, will interest himself or herself to ascertain who takes it in the place, and then send us the number, with the name of the person to whom the package is to be addressed, we shall receive it as a great favor, for we shall be greatly aided in mailing, and in forming a permanent list. For instance, there is a little boy in Lowell, by the name of Willie Gunner, who is evidently much interested in the circulation of the Visitor—if he would find out how many take it there, or are disposed to take it, and have as many sent to one address as would agree to that plan, he would aid all concerned, and we should be much obliged to him. We should like for all our friends to go to work anew, and have the paper sent to the different places in quantities. But we are happy to send single copies, if need be.

The subscribers for Visitors should pay the postage at the office where they receive it, as it creates confusion and a liability to misunderstanding if we prepay. The amount is the same in either case. We have to prepay postage to Canada, and Great Britain. Otherwise it is not required.

EDITORIAL CORRESPONDENCE.

Dear Bro. Hutchinson.—The great cause of our coming King is becoming more and more full of interest. The signs thicken around us, and the people are becoming interested to know and understand the signs of these times. Much has been done in Canada during the past year, to awaken an interest on the subject. Rev. Mr. Baxter, by his bold, fearless and faithful preaching, has done good service for Christ against the powers of darkness. He does not shun to declare the whole counsel of God, as he understands it, faithfully warning all classes of men of the nearness of their final doom. Although I cannot see with him in all things with respect to times, seasons, and events of futurity, yet I can, and do bid him God speed in the work in which he is engaged. Through his instrumentality many ministers have been brought to see the truth of the near coming and personal reign. One minister of the church of England, I learn, has given up his place and gone forth to proclaim the doctrine. The Bishop of London, who was sent for to come to the neighbor-

hood of Brantford to silence Mr. Baxter, after hearing him, said to the people, "You hear strange things, but they are the truth."

Our own brethren have done much during the year, in extending the work of God and the glad tidings of Christ's reign, having visited and preached in many new places with great success. God has owned their labors in awakening and converting sinners, and spreading truth.

Although the churches have not been without their trials during the year, yet, on the whole it has been one of good success, and a foundation is laid for still greater success the coming year. The particulars of the Conference and Missionary Society meeting will be given in detail by the Secretaries in their minutes of their respective bodies.

The prospects of the Herald and Visitor in the province of Canada West, as well as East, are encouraging. The new form and dress of the one, and the excellence of the other, are received with great favor by the friends of the cause; and many who have not before taken it, propose to do so as soon they find available means to pay for it. And I find that the head and standing editorial suits the people well. The remark is made to me, that "evidently we have as able writers as any other body of people; and we want them to keep up the supply of original articles." To all of which I say, Amen. Indeed, if our ministry and membership do not wish to rust, they must work, both with tongue and pen. Because they cannot write long and laborious theological essays, some, indeed many, excuse themselves from writing at all. But we do not want all such articles. We want living, spiritual experience, that will be catching and inspire others to hunger and thirst after righteousness. And we want soul-stirring exhortations too, both to saints and sinners. We want the experience of babes, young men and fathers.

Yours fraternally,

J. LITCH.

LIVING NEAR TO GOD.

Since our recent visit to Weshboro', we have been much impressed with the thought that the great mass of Christians, even of those who are on the whole, maintaining a consistent walk, are living far beneath their privileges, as it regards unwavering trust,—intimate communion with God, and consequent usefulness in the world. How few can express themselves in holy confidence and joy, saying, "The Lord is my shepherd, I shall not want." "Thou shalt guide me with thy counsel, and afterwards receive me to glory." "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "Truly our fellowship is with the Father, and with his Son Jesus Christ."

Instead of thus living, Christians follow the Lord afar off—hence they have no intimate communion with him, and little peace in believing and joy through the Spirit; and therefore if they speak as they feel, they must speak doubtfully; and as the stream cannot rise higher than the fountain from which it flows, so their power of usefulness must be feeble.

But thus it ought not to be. God does not will it that we should "live at this poor dying rate." He wants us to keep close to him, and to enjoy the constant light of his countenance. He wants us to sit with Christ in heavenly places. He wants us to have filial feeling, and trust in him as a child trusts in a wise and kind parent,—and thus be happy, holy, ready for every good word and work, and to enter into the full joy of our coming Lord.

Those who profess to be looking for and hastening unto the coming of the day of God, should be ever ready for translation,—ready to be changed in a moment, in the twinkling of an eye at the last trump, and also be joyful, pure, and useful till that blessed era shall arrive.

It is gratifying that some are enjoying the higher life—this sensible nearness to God, and that others are seeking to know him more fully; and that a revival spirit is deepening and spreading in all directions. We hope that all our readers will catch the sacred flame, and improve the golden hour. Jesus, once of Nazareth, but now in glory, passeth by in the power of his Spirit, and is ready to bless us and make us a blessing. O, let us call upon him in all earnestness, and he will hear, answer, and save, yea do more for us than we can ask or think. "Ask and receive that your joy may be full."

"Thou art coming to a King,
Large petitions with thee bring."

Jesus says, "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." And if the precious seed of the kingdom yields much fruit in the poor barren soil of our hearts, it must be watered with the dew of grace, and warmed by the Sun of righteousness; and that, too, in answer to earnest and persevering prayer. In short, we say, live near to God.

"THE SEALED BOOK OF DANIEL OPENED."

During our journey to Canada, we improved the leisure of a railroad journey to read carefully this new work; and must confess that we have rarely met with a richer intellectual repast. At the time of our brief notice for our "book shelves," we had only time, amidst the multiplicity of office duties, to glance at its outlines, and state the results at which the author aimed. But on a more full and mature examination of the book, we have been more than gratified with the lucid and forcible manner in which the chronology of the world is taken up and analyzed. As we have already said, he lays violent hands on the canon of Ptolemy, on which all chronological writers have based their respective theories, and shows numerous errors in eclipses given by that celebrated writer, of sufficient number and magnitude to invalidate his system, and render all systems based upon it unreliable.

Of course, not professing any skill in practical astronomy, we do not profess to be able to decide whether Mr. Thurman is right or

wrong in these respects; but, admitting the astronomical facts to be as he asserts them, he has gained the day; Ptolemy is fairly disposed of, and we must look elsewhere for a basis for our chronological faith. Having thus disposed of Ptolemy, by pulling down his house, clearing away the rubbish from the old foundation, by astronomical facts, he proceeds to rear up another superstructure, which he alleges to be composed of so durable materials and based on so sure a foundation, that we need have no fears that even the fires of the last day will shake it.

Beginning with the flood, fixing it where all other chronologists who follow the Hebrew text do, A. M. 1656, he commences a series of astronomical facts which collated with the statements of Scripture and contemporary historians, or historians who lived at the time of the occurrence of alleged events he builds up his system, item by item, to the birth of Christ, which he fixes, to say the least, with a great degree of plausibility, on the 14th day of August, B. C. 5. The crucifixion he fixes on the 6th of April, A. D. 30.

His argument is thus: Christ was crucified on Thursday. Proof: The two disciples on the way to Emmaus, on Sunday, the day of the resurrection, said, "This is the third day since these things were done." If he was crucified on Friday, Saturday would be the first day and Sunday the second day only. But if Thursday was the day, Friday the first, Saturday the second, Sunday the third, as the disciples said. Therefore Thursday was the day.

But Jesus was crucified at the passover, which was always at a full moon; and Josephus says, while the sun was in Aries. The only paschal full moon which happened on Thursday, within a period of eight years from A. D. 29, was in A. D. 30. April 6th, A. D. 30, therefore, must be the day of crucifixion. This is corroborated by many other facts and arguments. The conclusion of the whole argument is, that about the 15th of the 7th month, 1875, the great release will come, and every man of the Lord's family return to his possession.

We shall have more to say on this subject hereafter; and on some things which strike us as very fanciful.

ANSWERS TO CORRESPONDENTS.

BRO. ISRAEL WALLACE, WASHINGTON, D. C., wishes to "know if the gospel of repentance and the everlasting gospel, can be preached at the same time." O yes, they can be preached at the same time. We must tell men that the everlasting kingdom is soon coming, and we must call upon them, in view of this fact, to repent. "The time is fulfilled, and the kingdom is at hand; repent ye and believe the Gospel."

THOMAS GARGATH AND JANE TEMPLETON, GREAT BRITAIN.—Your order was duly received, but in taking the books and tracts to the Post Office, we found the postage to be so very high, exceeding the cost, that we have detained them, hoping to find some other way of sending.

REV. J. C. WALLER.—Your favor is received and will be noticed.

FRANKLIN D. ATWOOD.—Elder Orrock's address is Waterloo, Sheffield, Canada East.

BOOK ORDERS.—We have some which we cannot fill till we have a new supply.

MONEY RECEIVED.

DONATIONS.	
Dr. George Odell,	\$2 00
Mrs. Walker,	55
Wm. Chandler,	1 00
Josiah Blaisdell,	1 00
Josiah Vose,	2 50
Mrs. S. Pierce,	1 00
DO SOCIETY.	
M. J. Cullen,	10
Mary Cope,	25
D. B.,	68
Hattie H. Lathrop,	10
Eddie,	24
INDIAN MISSION.	
Josiah Vose,	1 00
	\$10 42

THE YOUTH'S VISITOR.

We have taken some pains to have the Visitor mailed correctly, yet we cannot feel sure that we have made no mistakes. But if any do not receive the paper, or if the package does not come directed as they wish, they will please notify us at once; and where a quantity is taken be particular in saying to whom it should be addressed. Be particular, and not leave us to guess at these things. By a little mutual forbearance and effort we shall secure a good revised list of subscribers.

Our beloved Brother Shipman, in sending some money for the Herald, says, "We are enjoying a very precious revival of religion. More than thirty have either been converted or reclaimed within two weeks. Pray for us that the work may continue." Though this was written for our "private gratification," yet we wish all our readers to be gratified with the glad news that God is reviving his work. We do hope and pray that our valued Brother will see a deep and extensive work, and send us an account of it, which will help to make up the loss of a soul-stirring article of his which some weeks ago mysteriously disappeared in this office.

Bro. Vose of Westford, Mass., informs us that a minister of the Baptist order would like for Elder John Pearson, Newburyport, to publish in the Herald, his views on the 11th chapter of Daniel. We, too, should be very happy to have him do so.

It is as impossible for a person to draw near to God with the confidence of faith, while he lives in the love and practice of sin, as it is for a person to

Bro. Orrock, in a note dated Burlington, Vt., Feb. 19th, informs us that he has just been to Fairhaven, to preach the funeral sermon of Mrs. Bosworth, wife of our beloved brother Eld. D. Bosworth. This painful news takes us by surprise, as we had not even heard of her sickness. We have often found a real home in her house, and she and her family had greatly endeared themselves to us. We deeply sympathize with our brother and the children in this great bereavement, and earnestly pray that they may be comforted and sustained in their deep sorrows. We feel sure that their loss is her gain, and we sorrow not as those without hope. May we all profit by these things. We are reminded from week to week that death is constantly thinning our ranks; admonishing us that we should be increasingly valiant for the Lord, and faithful in his holy cause. We should endeavor by all means to gain others to Christ, and thus fill up the places of those who are taken away. Though we cannot *drift*, we can *re-ent* for our King's army; and God will bless our effort and soon we shall meet those who have fallen in the field. Yes, blessed be God, when the final and full victory comes, and everlasting peace is proclaimed, they will all be there alive and in glory ineffable.

Eld Orrock will send our departed sister's obituary soon.

LETTERS RECEIVED.

Rev. D. Bosworth, Chauncey Luce, John G. Dickey, was not received, but we now send Visitor. Mrs. P. M. Richardson, Franklin A. Atwood, D. W. Somberger, Josiah Vose, Sarah Williams, E. C. Drew, Clarissa Stowe, Judson Austin, Mary Stone, Alfred Davis, A. H. Brick, Diantha Tickner, M. Winslow, S. Foster, Rev. N. W. Spenser, where is the paper of H. De Wolf sent? Anna J. Colby, John R. Campbell, P. M. Gorwood Bursell, F. G. Graves, letter not received, but we credit H. Graves one year for Herald, and will send any tracts you may mention for the balance; please tell us which. Rev. C. Cunningham, G. W. Smith, Rev. I. H. Shipman, Horace Newton, the State seems to be plainly marked on envelope. L. F. Allen, Daniel Wiggins, Miss C. Baylies, you will notice by the number on your paper that you are credited to 1204; the money was received, and the number was the acknowledgment. A. K. Warner, I. B. Barlow, Harlow Hazeltine, will fulfill your order as soon as we get a new supply on one of the books you send for. H. B. Eaton, yes, soon. James Gorman, your letter was not received; we send the last numbers, also Visitor. C. Beckwith, our books accord with what you say, excepting the subscriber in Hammond, N. Y. is not on our list, and we find no credit, we now insert her name as a subscriber. E. Dudley, N. A. E. Luce, Rev. J. M. Orrock, D. Boone, Joseph Bells, Horace Foote, we send the Visitor. Rice Watson.

We are happy to announce that Dr. Litch has arranged to return from Canada West next week. He is visiting several places in that Province. He is at Kincardine to-day and to-morrow, Friday and over the Sabbath at Acon.

WAR IN EUROPE.

The steamer City of Manchester has arrived from Liverpool, bringing the news that Germany and Denmark have come to blows. An engagement lasting six hours took place at Missunde. The Danish outposts were driven in, but the assaults on the place were repulsed. The Danish loss was 150 to 200. The Prussian loss was from 250 to 300, and some accounts say that it was much greater than this.

The Austrians attacked Bistone, one mile south of Schleswig, on the 3d inst. The Danes held their own. There was sharp fighting till after dark. The King of Denmark walked toward the outposts. The Danes lost one field piece. A later telegram says, "The firing continues. Another attack is expected to-morrow. The wounded are being brought in. An attack on the whole Danish line, from Missunde to Algers was expected to take place on the 4th."

In the engagement near Missunde, Feb. 2d, the Danes maintained a heavy cannonade from their forts against the storming parties of German infantry. The loss of the latter is estimated at 100 men, among whom are several superior officers. The Danes continue the cannonade to day. The Prussians have brought heavy artillery to the front. Boats are ready for the transport of troops over the Schlei. The Germans were repulsed four times and finally retreated. A thaw and rain has set in.

Since the above was in type we have received three days later news by the Africa. The Danes have evacuated Schleswig, and were falling back to Fludsborg, the Germans pursuing. A Hamburg dispatch of the morning of the 6th, says there is no news from the seat of war. It is believed that the Prussians prevent its transmission. A severe fight is supposed to be going on, as numbers of wounded are being constantly brought into Rendsburg.

The Hamburg correspondent of the London Times gives the opposing armed forces as follows: "According to information on which I have reason to rely, the combined German army numbers 68,000 men. Besides these there are the 12,000 Hanoverians, but it is, of course, a question how far their cooperation is to be reckoned upon. The Austro-Prussians have a superabundance of cavalry, which may be said to diminish their apparent strength, since in an attack on the Danewerk it would be of comparatively little use, the work there being for infantry and artillery. As regards the strength of the Danish army in Southern Schleswig, an excellent authority in Hamburg yesterday told me it was from 35,000 to 40,000; an equally good one in Altona stated it as certainly not exceeding 30,000. So we may take it as from 30,000 to 35,000 at the outside. The whole Danish army is not more than 50,000, and we must allow for troops in garrisons out of Schleswig and for the battalions of Holsteiners and Schleswigers which have been weakened by deser-

tions, or which it is deemed unsafe to bring to front."

With reference to the engagement at Missunde, a dispatch states that the design of the Prussians was to force a passage at that place, thus cutting the Danes off from the sea, while the Austrians engaged them in the centre. This plan was thought to involve the destruction of the Danes, but appears not to have worked so well in practice.

It will be seen that we have by telegraph, the report of the evacuation of Schleswig by the Danes. This, we presume, refers to the city, and not the whole province of Schleswig, as the Danish General in command expressly refused the Austro-Prussian demand for the evacuation of the latter.

A Danish paper states that an English envoy had gone to Sweden to persuade that Power to act only in concert with England on the Danish question. The position of England, however, remains undecided. It is plain that the general voice of the press is against interference. But the *France*, newspaper, gives currency to the report that Great Britain had resolved to intervene actively, and that her first step would be to occupy Copenhagen with British troops.

The Paris correspondent of the London Times thus gives the position of Louis Napoleon on this absorbing question: "His Majesty feels no deep regret at what has come to pass. England had her own way in Greek affairs, and she must now manage the best way she can with Danish. He considers it a just retribution for refusing to join the general Congress which he proposed. He will content himself with watching the course of affairs, and will act according to circumstances. It is hoped that the English Cabinet will, after all, revert to the idea of a Congress."

GENERAL EUROPEAN NEWS.

The London Times reiterates its argument against Mr. Seward's claims against England for the Alabama's depredations, and questions whether Mr. Seward is in earnest, but refuses to suspect him of a design to seek a quarrel.

Great anxiety is felt in England for the meeting of Parliament to learn the policy of the Government on the Danish question.

The Morning Herald asserts that the Government will do nothing for Denmark. The Peace Society has memorialized Earl Russell against intervention.

It is rumored that the Earl of Derby and Mr. Disraeli will make strong attacks on Earl Russell, and the Cabinet are prepared to support Denmark, except Earl Russell and Mr. Gladstone.

An embargo would be placed on German shipping at Copenhagen on the 3d inst. Field Marshal Wrangel, in a proclamation to the Schleswigers, says he is there to protect their rights and that civil commissioners of Austria and Prussia will assume the administration of the Duchies of Schleswig and Holstein.

It is asserted that Napoleon is more resolved than ever to take no active part in the Danish question, but leave the difficulties to England.

It is asserted that England has offered to guarantee all that Austria and Prussia have demanded of Denmark.

The Alabama, on the 5th of January, was on the watch for vessels 50 miles south of Rangoon.

LONDON, Feb. 4.—The Times seems inclined to cast upon Parliament the task of deciding the policy of the cabinet. It says that the future cause of the British policy rests with the House of Commons. All that a neutral state may do will no doubt be sanctioned by Parliament and public opinion.

The Times says the question whether the state of war on the part of Austria and Prussia against Denmark, now definitely existing, is such as to imperil the ships of those nations at present in the ports of this country, if they should put to sea and meet with Danish cruisers, has been subject of anxious discussion. On the part of Prussia's interests there is apparently little doubt upon the subject, and German commerce will not likely soon to pass into the hands of neutrals.

LONDON, Feb. 3.—The Shipping Gazette says: "The war in Denmark has created a suspension of our operations with the Baltic. The first vessel detained under the Danish embargo is the Prussian barque Myrtha, from Memel to London, under average of the Schlei. The Germans were repulsed four times and finally retreated. A thaw and rain has set in."

PARIS, Feb. 3.—The Patrie of this evening publishes, under reserve, the news that the Italian Government had protested against fortifications being erected by Austria near Peschiera, in contravention of the treaty of 1859.

The Pays of this evening announces that Austria is making armaments on the Minio.

The Italian elections favor the moderate party.

The resigning Belgian Ministers will resume their portfolios.

The following is a summary of the news sent by the steamer Virginia, which left Liverpool on the 3d inst.

It is stated that the Portuguese Government had sent a steam frigate from Lisbon, at the urgent demand of the American Minister, to watch the rebel privateers at the Azores.

The appeal in the Alexandra case stands for the 6th of February. It is stated that objections will be taken to the Crown's proceedings.

Marshal Wrangel on the 31st of January summoned the Danes to evacuate Schleswig forthwith. Gen. De Meza refused, whereupon the Prussians passed the frontier, and shots were exchanged without effect. The Danes retreated after blowing up Sorg bridge.

The Prussians on the 1st inst., advanced to Gortarf and Keikerforde, establishing their headquarters at Gortarf.

The Austrian and Prussian Ambassadors quitted Copenhagen on the 31 ult., and the King of Denmark left on the same day for Schleswig, accompanied by the President of the Council.

The Danish ships at Pekinforde, after exchanging shots with the Prussians, sailed away.

The entire Austro-Prussian cavalry entered Schleswig through Rendsburg on the 1st, and large masses of troops were pressing northward.

The London Morning Post continues threatening in tone, but believes that the German powers profess to enter Schleswig not with the intention of dismembering Denmark, but only to seize a material guarantee for the performance of her engagements. The Post says England is in honor bound to furnish material support to Denmark.

It was asserted that France and Russia could not join England.

The Emperor Napoleon had reviewed the address of the Corps Legislatif, and in reply dwelt on the necessity of maintaining a stable government.

News of the Week.

WAR NEWS.

Things are assuming a very exciting aspect at the seat of war, though we have nothing very special to chronicle. It is said that Longstreet has retreated from Knoxville. It is reported that a battle took place in Mississippi a week ago last Saturday. No particulars have reached us. Also two rebel attacks have been made on Natchez, and repulsed. The Federals are evidently gaining ground in Florida; and Gen. Gilmore has issued a proclamation calling on the inhabitants to return to their allegiance, and prohibits the destruction or pillage of property by the Union soldiers, under severe penalties.

Gen. Johnston has concentrated his forces at Dalton, and advanced his picket line to Ringgold. He is also fearful of an attack, and cannot spare reinforcements for Polk.

The Mobile News says that Polk has been shamefully out-generaled by Gen. Sherman, who had advanced beyond Meridian, between the Bishop and Montgomery and Marietta.

There is a tide of veteran volunteers being sent to the front. Every car on the Nashville and Chattanooga Railroad is wanted for the transportation of troops.

It is reported that Richmond is being, or is about to be evacuated by the rebel government; and that a wide-spread Union feeling prevails in that city.

GENERAL NEWS ITEMS.

Chief Justice Taney is in a most feeble condition.

Prof. Farraday was once a working book-binder.

There are thirty thousand chemists and druggists in England.

Four paper mills in Berkshire Co., Mass., and one in Saratoga, N. Y., run almost entirely on paper for paper collars.

A woman named Alice Lannahan was frozen to death in her house in Newport, R. I., last week. She was helplessly intoxicated.

The top of a house car on one of the freight trains on the Western Railroad, last Wednesday, was blown off near Spencer.

A slave brig with seven hundred negroes on board was lately captured on the north side of Cuba by a Spanish war steamer.

A beautiful specimen of cotton, raised in the open air on the land of Oliver Chace, Esq., near Fall River, Mass., has been exhibited to the editor of the News.

A convention of the loyal people of Virginia has been called by the Legislature, to meet on the 15th of this month, to decree the abolition of slavery in that State.

Valuable mines of nickel have been opened recently in Litchfield County, Ct., about eight miles from the Naugatuck Railroad, on what is known as the Prospect Mountain.

In Nicaragua they produce a variety of cotton of a buff color—darker than the yellow cotton of Nankin; the fibre is coarse but strong, and the color remains unchanged in manufacturing.

The Taunton Gazette says the farmers there complain of damage from the cold snap. The buds on the fruit trees had swelled considerably, and it is feared that the crop will be small next fall.

A cameo portrait of the Saviour, existing in the time of the Emperor Tiberias, and given to Pope Innocent VIII., has come to light in Rome. It is pronounced authentic, and has been copied by a Parisian sculptor.

The Newburyport Herald states that all the cotton mills in that city will be in operation shortly. The demand for labor is at present beyond the supply, and the James Mills have advanced the price of labor twenty per cent.

The Skowhegan Clarion says Mrs. Kate E. Taylor, of Sydney, Me., during a severe coughing spell, brought up into her mouth an old-fashioned ounce pin which she had swallowed when a child, and which has caused her much trouble.

The Barre Gazette states that some farmers in that town are making arrangements to establish a cheese factory, where the milk of five hundred cows can be made into cheese, thus saving money for the men and labor for the women.

DESTRUCTIVE FIRE IN GLOUCESTER, MASS.—A terrible fire occurred in Gloucester, Mass., Thursday morning, 18th instant, destroying seventy-five or more buildings. Some eight or ten were blown up to prevent the spread of the flames. This serious calamity took place on the coldest morning we have had this winter, the thermometer being below zero even in Washington. It was almost impossible to work the fire engines, and the firemen in their efforts became much exhausted. Most of the business part of the town was destroyed; over fifty stores with many dwelling houses. Forty families were rendered homeless. One half of the principal buildings and wharves are in ruins. Loss estimated at \$400,000.

THE CLOSET HOUR.

Some one remarked that there is but one place where long prayers are appropriate, and that is in the closet. And surely we have much to ask forgiveness for, many blessings to acknowledge, and to crave for the future; yet how often we hasten through the duty with a wandering heart, and but little feeling of the petitions we offer. O, not so would we come into the presence of an earthly sovereign, and plead for our life. How few of the surrounding objects would catch our eye, or divert for an instant our attention! Who would like to have his closet prayers written out, and interlined with all the wandering thoughts that intervene? Would he dare to read aloud, the petition on his bended knees, or would he consent to give it into the hands of even a fellow being for perusal?

We should "prepare our hearts to seek his face." We cannot come from the hot haste of our worldly pursuits, and rush into God's presence with an acceptable sacrifice. Meditation should precede our offering, and the door of the mind be carefully shut against the world, or it will be only "lip service."

An old man used to say, with considerable pride, that he had not omitted saying the prayer his mother taught him, a single night for seventy years. A severe illness came upon him, and he was led to see himself as a great sinner, who must be saved by the free mercy of Christ. His last year was spent as an humble Christian, and he was often heard to say, "I am the old man who has said his prayers for seventy years, yet all that time never prayed at all."

Ah, how often might the same be said, of us when we come forth from our closet devotions, and go about our worldly pursuits again! We have no more prayed than if we had merely taken a newspaper in our hand, and read a paragraph from it.

O, how should we double our watch about our closet door! Here is where declension and apostasy always begin. Here is the only place where the Christian armor can be girded on, and strength obtained to wield it manfully.—Presbyterian.

TRUE LOVE TO CHRIST.—It is very easy to think that we love Christ, and to love Christ when it is not Christ the Saviour, the God-man, Christ the holy one; but when it is merely Christ the lovely one whom we love,—love poetically, and not practically. Every impassioned nature of necessity must be attracted toward the picture of such a life of gentleness and purity and benevolence; every philosophic nature must be attracted toward the utterances of such a teacher as he was; every pathetic nature must be attracted toward the story of such sufferings as his; every child-nature must be fascinated by the vivid description of such a heroic life as he lived; and yet this poetic, philosophic, instinctive admiration and love, which may shed a mellow and attractive glow over the whole soul and life, may so miss of what is evangelical and essential to salvation in Christ, as to exist without one trace of saving effect upon the soul,—one symptom of real piety. The last infidel who has written a book (I refer to that singular and fascinating Life of Jesus which has just been issued by M. Renan, of the French Institute) has placed on its last page one of the most eloquent and loving tributes that was ever written by human pen to the character of Jesus; and again and again, in the book, you feel that the man loves Jesus,—loves the Jesus of his conception with a real love,—and yet the whole object and result of the volume is to degrade our Lord; to take the crown of Divinity off his head, and the seamless robe of mortal perfection off his back, and give him to us, a great and noble, but yet an erring, deceived, and short-sighted man! So that a man may really love Christ with a kind of love,—as one loves the character of John Howard, or Florence Nightingale,—and still be an infidel—not even almost a Christian.—Rev. H. M. Decker

A SAILOR RECOVERS A VERDICT OF \$5000.—In the New York Superior Court last week, Santiago Castro, a native of Havana, obtained a verdict for \$5000 against Edward Laffy, a boarding-house keeper, and Henry S. Salter, captain of the barque America. It appears that Castro came to this country last March with five or six hundred dollars in his pocket, and put up at Laffy's place, New York, where he was robbed of his money the first night. Being anxious to reach home he asked Laffy to get him a birth on some vessel bound for Havana. Instead of being shipped to Havana, however, Castro was sent on board a Liverpool barque, named the America, and sent across the ocean. Before leaving this port, he found out the character of the voyage, and appealing to Capt. Salter, asked to be sent ashore. The latter refused to accede to the request, saying he had paid fifty-five dollars advance to the boarding-house keeper, and would be compelled to take him to Liverpool. On the voyage, the plaintiff, who was entirely unused to the rough life of a sailor, had five of his fingers frostbitten, and was permanently disabled in consequence. Besides losing the use of his fingers, the plaintiff suffered severe pecuniary loss by reason of his absence from Havana, and laid his damages at five thousand dollars. There was no defense, and under instructions from the Court the jury rendered a verdict for the full amount.

RELIGIONISTS AMONG THE REBEL PRISONERS.—A letter from Knoxville says that the balance of the account of captures stands pretty even between the two armies. We have, it also states, over 250 rebel prisoners in the jails. Among them is usually a fair proportion of preachers or exhorters, who keep up religious exercises in the jail. These devout rebels make the street resonant with the melodious strains of camp-meeting and other good old Methodist hymns, sung with the peculiar twang, or as the pious old lady called it, "heavenly tone," so common down South. They say Satan is not always so bad as he is painted. I have met apparently conscientious, Christian men in the rebel army, though they are generally conscripts, and have no heart in the fight for treason and rebellion. The true Christian is always loyal.

FULL ASSURANCE.

You ask me how to obtain the full assurance of being a child of God. It is probable that many persons ask this question who are not in fact the children of God, and for this very reason they are seeking something they cannot have until they are born again. If you will take the Epistle of Paul to the Romans, and read the fourth and fifth chapters, you will find the whole secret of justification revealed more clearly than any uninspired writer can make it known, and if it is not clear to your apprehension, it would be well for you to seek divine and special illumination. Without going into any discussion of disputed points in the subject unfolded, we are taught in those chapters that being justified by faith we have peace with God through our Lord Jesus Christ. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." There is no other assurance of faith or hope than this. All else is a false sandy, unscriptural confidence, with no power in it to uphold the soul in trials, temptation or death. To obtain this "peace with God," and "rejoicing in hope," you must simply trust in the completed work of Christ; believe in the merit and efficacy of his atoning sacrifice, "being fully persuaded that what he has promised he is able also to perform." Taking that into the soul, you will have all the evidence of "full assurance" that it is possible for a believer to possess, viz., the witness of the Spirit that you are a child of God.

This calm, scriptural, intelligent and permanent conviction, is far better than a sudden impression which some describe as coming upon them in a moment of high religious excitement. That will soon subside, and with it the sense of security which they consider "full assurance." What you want is grace to say, "Jesus is mine and I am his." And this grace is the gift of the Holy Spirit, freely imparted to the believer who looks solely to the cross of Christ, and trusts in that sacrifice for peace with God.—N. Y. Observer.

GOD RECONCILED IN CHRIST.—When you look through a red glass the whole heaven appears bloody, but through pure, uncolored glass you receive the clear light which is so refreshing and comfortable to behold. When sin unpardoned is between, and we look on God through that, we can perceive nothing but anger and enmity in his countenance; but make Christ, our glorious Redeemer, the medium, and through him, as clear, transparent glass, the beams of God's favorable countenance shine in upon the soul. The Father cannot look upon his well-beloved Son but graciously and pleasantly. God looks on us out of Christ, sees us rebels and fit to be condemned; we look on God as being just and powerful to punish us; but, when Christ is between, God looks on us in him justified, and we look on God in him as pacific, and see the smiles of his favorable countenance. Take Christ out, all is terrible; interpose him, all is full of peace.

WE SHALL BE CHANGED.—1 Cor. xv. 51.—Some men went to China once, and because they were forbidden to carry the silk-worm out of the country, they hid some of the little creature's eggs in the top of their staves; and so out of those two dry staves came all the silk-worms and all the silk in Europe since! What a wonder! A poor rag-picker takes a short stick in his hand, and goes into the dirty gutters of the streets of the city, and picks up little bits of rags and of paper. These he puts into his dirty bag. But these are washed and made over, and come out the pure, white sheet of paper, beautiful enough to have the queen write on it! Who can doubt that God can take these poor bodies, and out of them raise up a new and better body? Out of the very darkness and bones of the grave, he can make something that will be brighter than the sun forever!—Dr. Todd.

NEGROES IN ENGLAND.—The London correspondent of the Cincinnati Gazette says that the negro William Crafts—who, with his wife Ellen, is so well remembered in this city—lives in that city, has attained a high scientific position, has made his fortune by an invention which has been patented, and appears with his wife in the best society. The correspondent also mentions the case of a certain Dr. Johnson, a colored man, a slave in Kentucky a little more than twelve years ago, who escaped to Cincinnati, and afterward to Canada. Thence he came to England, and went, after some hard study, to the University of Edinburgh, where, a year or two ago, he took a degree. He then resolved to study medicine, and a month ago passed an admirable examination before the Medical College of Medicine, and became M. D.

THE PLANK OF FREE GRACE.—"By grace are ye saved." Ephesians 2:8.

Mr. McLaren and Mr. Gustav were both ministers of the Tolbooth Church, Edinburgh. When Mr. McLaren was dying Mr. Gustav paid him a visit, and put the question to him, "What are you doing brother?" His answer was, "I'll tell you what I am doing, brother, I am gathering together all my prayers, all my sermons, all my deeds, all my ill deeds, and I am going to throw them all overboard and swim to glory on the plank of grace."—Ladies Repository.

A young man, who had been long confined with a diseased limb, and was near his dissolution, was attended by a friend, who requested that the wound might be uncovered. When this was done, "There," said the young man, "there it is, and a precious treasure it has been to me; it saved me from the folly and vanity of youth; it made me cleave to God as my only portion, and to eternal glory as my only hope; and I think it hath now brought me near to my Father's house."

EMANCIPATION IN RUSSIA.—An English missionary has recently sketched the results of his observations made during a tour of five months in Russia, mainly devoted to studying the progress of serf emancipation. He says that within two years no less than twenty-three millions of intelligent, active peasantry have been raised from the state of chattels to the condition of insuring their

own independence and comfort. One million have already bought the land on which they were formerly located, borrowing the money from the government. More than 8000 new schools have sprung into existence through individual efforts among the peasantry, and they are rapidly on the increase. The general results of this vast change are beyond estimate. Property is everywhere rising in value, municipal institutions are springing up, and a constitutional government must be the ultimate result. The Emperor Nicholas foresaw this, and hesitated to enter upon the work of emancipation, but it was no objection in the mind of Alexander. Prince Gortschakoff gives it as his opinion that the development of Russia during the next two years will astonish the world.

A FORCIBLE ILLUSTRATION.—There is something forcible in the anecdote of a distinguished preacher, who, not being able to make any impression upon a man's understanding, wrote the name of God on a piece of white paper.

"Do you see that?" asked the preacher.

"Yes," replied the individual.

He then covered the word by placing over it a piece of gold.

"Do you see it now?"

The effect was startling. The man saw at once what had shut his eyes to all that was true and beautiful, and worthy of devotion in the world.

A BLESSED INTIMACY.—A friend once asked Professor Franke how he maintained so constant a peace of mind. "By stirring up my mind a hundred times a day," replied Franke. "Wherever I am, whatever I am whatever I do, 'Blessed Jesus, I say, have I share in thy redemption? Are my sins forgiven? Am I guided by the Spirit? Renew me, strengthen me.' By this constant intercourse with Jesus, I enjoy serenity of mind, and settled peace of soul."

Correspondence.

FROM BRO. O. B. FENNER.

Bro. Litch—I am in receipt of the two first numbers of the Herald in its new form, and we like it much, and think it ranks first class, and hope all our brethren will take hold of the matter; and thus, each doing a little, the aggregate result will be the best paper in our language. I am willing to do all I can for this object, and accordingly enclose you \$2.00 for another new subscriber, and also the communication on the signs to precede the coming of Christ, which you are at liberty to use as will best serve the cause. Truly Yours, &c. O. B. FENNER. Salem, Ill., Jan. 30, 1864.

FROM BRO. J. E. HURD.

Bro. Litch—I like our new paper very much, and the steady, forward, consistent, Bible course it takes. If there is no meeting in I can attend on the Sabbath, I have a good meeting with the Herald. I am trying to get some new subscribers. I think it is more and more interesting. Signs are thickening all around, and the world should be warned of its approaching doom. Go on, Bro. Litch; you will reap in due season if you faint not. Let us all sow to the Spirit, that we may of the Spirit reap life everlasting. That we all may, is the prayer of Yours, J. E. HURD. Barnston, Jan. 31, 1864.

P. S.—The Visitor takes well. J. E. H.

FROM REV. F. GUNNER.

My visit to Vermont was quite agreeable, and productive of visible results. Some of the old soldiers reinstated. I trust, for all the war, and both rank and file manifested more than usual spirit in the heavenly drilling. "God draws nigh to his people whenever they draw nigh to him," and Christ is both the Captain of his army, and Shepherd of his flock.

Vermont, as you are aware, is French for "Green Mountains," but during my late visit the green mountains were white with snow; and as I crossed the steep, or traversed the rich farming intervals, I could not but call to mind the language of Asaph, in his Maschil, or psalm of instruction (Ps. 74: 17): "Thou hast set all the borders of the earth: thou hast made summer and winter."

I would say to our friends in Vermont: Be of good cheer; stand cheerfully and firmly at your posts of duty; "for yet a little while, and he that shall come, will come, and will not tarry." Remember—"the just shall live by faith"—Heb. 10: 35, 39.

"Would ye to the end endure? Keep the wedding garment pure—Claim ye still the promise sure—Faithful is the Lord! Let your lamps be burning bright, In God's Word is burning light, Live by faith and not by sight—Crown ye your reward."

F. GUNNER.

FROM ELDER I. R. GATES.

Dr. Litch—God is with us in a very signal, and glorious manner here. I was called to this place to assist Rev. Mr. Deshaire, in a protracted meeting, one week ago last Sabbath evening. A revival soon broke out, and is progressing in great power. We have mourners every night, and the prospects are fair for an extensive work; several have found the Lord.

The minister here is a man of God, full of faith and the Holy Ghost. He loves the coming and kingdom of God, and gives me full liberty to preach out the whole truth on the Saviour's soon coming.

He has got a mind that can cope with the great subject of the kingdom of God. He is not troubled with probation after the Lord comes,—to make sheep out of goats, or wheat out of tares, or good fish out of bad ones; after the net is drawn to shore. Your book fell into his hands, and it, together with the Bible, has moulded his mind rightly, and he fearlessly proclaims the truth as it is in Jesus. The wicked call him "Iron-Clad," and "Iron-Sides" because of his loud report, and awful broadsides. They are terrible, I'll assure you; the devil feels it, and the wicked, too. I thank the Lord that he has thrown me into this field; and in connexion with this consecrated man of God!

You will see by the number of subscribers

I send you from his church, that our blessed hope, of the premillennial coming and reign of David's royal Son in the regenerated earth over his immortal saints, is the true hope for which he pleads; and lives, and suffers.

Brother Litch, I have told the people here that God had placed you in the editorial chair, to make the Advent Herald the best paper in the world, to give light on his word. May heaven guide your pen, and sustain your life until your work is done.

I am no writer; but I can pray my blessed Jesus to guide the pen of others that they may write and speak the same things.

Say to our writers, one and all,—review the prophecies: give them new life, as Bro. Pearson has the 24 of Daniel, and let them speak for God, pouring down their sparkling gems and consecrations of light on the mind of the church and the world.

We must make them see, and feel, that our position is the only safe and true one.

Now there is not a periodical, or paper in the world, as far as my knowledge extends, that does not savor too much of the secession piece to the Union soldiers—namely vomica and strychnine in them,—and may God keep the Herald free from error.

Yours in Jesus,

ISAAC R. GATES

Siddonsville, Feb. 1, 1864.

The Family Circle.

[Original.]

The Conversational Historian,

A GENERAL SYNOPSIS OF

Ancient and Modern Empires, Kingdoms and States.

BY NATHANIEL BROWN.
Author of Essays on Education.

[Copyright secured.]

CHAPTER X.
Miscellaneous.

Which were some of the most famous states of Greece?

Athens, Sparta and Thebes.

Had Athens many famous men?

She had very many distinguished sons.

Name some of them.

Cimon, Plato, Solon, Theophrastus, Hipparchus, Epicurus, Socrates, Pericles and hosts of others.

What titles had some of the great men of Greece?

Archons and Kings.

Were the members of the Areopagus distinguished men?

They were the first men of the city.

Were there many famous temples in Greece?

Very many that were wonderful in size, but alas! they are in ruins.

Did Rome produce many great men?

At the period of the advent of Christ, Rome was renowned for her generals, philosophers, poets, statesmen and orators.

After the overthrow of the Roman Empire, did Rome, like Athens, continue to cherish her literary glory?

The Goths and Vandals were enemies to the sciences, and all the museums of literature were engulfed in ruin.

What were those ages called that succeeded the blotting out of learning in the Western Roman Empire?

They were called the dark ages.

Has Europe in the west, emerged from the dark ages?

England, France, Germany, &c., are at the present time blazing with the lights of science, and are radiant with literary splendors.

In what respect are people now more happy, than when under the four first universal monarchies?

In general we have a higher civilization, a freer government and the religion of the Bible, which is as pure as its Divine Author.

Was this Western world known to the Babylonians, the Persians, the Egyptians, the Grecians, the Tyrians, the Carthaginians, or the Romans?

If any of them knew of this land, that knowledge is lost to the world.

Did none of the modern nations of Europe, know anything of this continent before it was discovered by Columbus?

They knew nothing of this hemisphere.

In what year did Columbus discover this region of the earth?

In the year 1492.

How soon were settlements made from Europe in this country?

Within a very few years from its discovery.

How long since our Pilgrim Fathers came to Plymouth in the "May Flower"?

It is now (in 1860,) about 240 years.

CHAPTER XI.
Morals.

By what means were empires founded?

By colonies from other lands, and the dispersion of mankind.

By what methods did many of them rise to such a proud elevation?

They were industrious, persevering and virtuous—they were also truthful and talented.

Has the Almighty connected national glory and prosperity with virtue, truth and righteousness?

All history shows that no nation can long prosper, who tramples on the eternal principles of truth and righteousness.

Would Thebes, Memphis, Nineveh, Babylon, Tyre, Petra and other splendid cities which are now in ruins, have flourished to this day, had their inhabitants continued virtuous?

Virtue, truth and industry, compose a trinity, which is immortal.

If vice ruins, and virtue saves a nation, why were the Babylonians and others spared so long after they became proverbially vicious?

To show forth the forbearance and long suffering of Jehovah.

Have revolutions and the down-fall of empires, and the establishment of different dynasties had any tendency to reform mankind?

Only for a very short period.

Can worldly wisdom, or worldly policy, insure immortality to a nation?

The wisdom of this world is foolishness with God.

Can valor, fortitude, skill, policy, statesmanship, genius, political and philosophical maxims, science or erudition save a nation from oblivion?

Nothing can save but righteousness!

What assurance have we in this land of boasted freedom, that our independence will long continue?

All the assurance we have is based on the word of Jehovah—if we as a nation obey God, love his laws, do right

and observe his statutes we shall live—if not, then will succeed our downfall.

Do not our Fourth of July orators assure us that our national existence and glory are to be perpetuated to the latest posterity, and also to be transmitted to other lands?

Many of them do; but God's word cannot fail.

Is our nation now in a state of prosperity, while oppression and corruption reign almost everywhere?

True, the wicked prosper; their eyes stand out with fatness—but alas! their feet stand on slippery places.

Must not something be done speedily to preserve the legacy of freedom and independence bequeathed to us by our patriot fathers?

Quickly indeed must we break every yoke, and let the oppressed go free.

What kind of wisdom do we now need?

To fear God, and depart from all evil. What is it then especially that elevates a nation to the pinnacle of enduring fame?

Righteousness alone exalteth a nation; but sin casteth down to ruin.

THE SANDWICH ISLANDS.

Rev. Dr. Anderson, of the American Board of Missions, having visited these islands during the past year, has communicated some of the results of his observations there in several interesting letters to the New York Independent.

The people of that country, formerly sunk to the lowest depths of barbarism, have through the power of the gospel become enlightened, elevated, Christianized, so as to take their stand among the most favored nations.

Respecting their former condition he writes: "When the mission made its first landing on the western shore of Hawaii in 1820, the people were a race of barbarians; without a written language or the conception of one; without one Christian idea; beastly in their passions and habits; in the deepest religious darkness and the lowest social degradation. The *tabus* had indeed been abolished while the mission was on its way; all that was perishable of the *heiaus* had been burned, the idols had been overthrown. But this only left the nation without any religion, and really in a worse state for self-preservation than before; and nothing saved it from destruction but the providential arrival of the Gospel and Christian schools. The government was then a despotism. The people were slaves. Their lives and property were at the mercy of the King and chiefs. Their houses were of grass and leaves. They had no motive to improve the lands. They were almost wholly naked. Lying, theft, robbery, murder, were common. Drunkenness was universal. So was licentiousness, and it was shameless in open day. Polygamy and polyandry were everywhere. The family constitution was a ruin. Mothers buried their infant children alive; and children their aged and infirm parents. Intemperance, along with licentious intercourse with seamen and one another had sent a deadly poison through all the veins and arteries of the nation. Thus the way was prepared for the small-pox, measles, whooping-cough, influenza, those foreign epidemics, to hurry thousands and tens of thousands to the grave; and the existing generation was left barren, and was almost childless, where foreigners had numerous and healthy families."

Such was their wretched condition but little more than forty years ago. Now they have a constitutional and representative government, with as much security of life and property as is enjoyed by any other Christian people.

They are well supplied with schools and colleges, and have some of the largest and most flourishing churches in the world. They now manage and support all their institutions, civil, literary, and religious; and occupy indeed a high eminence. With them it may well be said, What hath God wrought!

DON'T SWEAR.

A turbulent Scotchman was arrested the other day, for some misdemeanor, and escorted by the police to the station-house. 'Tough a large, powerful man, he could not resist the force of the law, but his unbridled passion found expression in the most furious outburst of abusive and profane language. It was fearful to hear the terrible oaths and curses that poured in one continuous stream from his mouth, as he was carried through the streets. Even the rough boys, who were drawn by the uproar, and can endure almost anything of profanity without shrinking, seemed to stand appalled, or were forced to retire. He never stopped a moment until long after he had been properly secured in his place of confinement, and then all at once he ceased. The astonished bystanders turned to see what could have procured so instantaneous a change. In the door-way stood a delicate, fair-haired little girl of about eight years, holding in her hand the well filled dinner pail which she had been commissioned to carry to his place of work, and which on hearing what had befallen her father, she had considerably brought to the station-house. Lifting up her tiny face to the hard features of the prisoner, without a word of wonder or reproach at finding her parent in so unpleasant a condition, she said, in the sweetest of accents: "I have brought you your dinner, and observe his statues we shall live—if not, then will succeed our downfall."

father. Shall I sing while you are eating?"

"No, child, go home; this is no place for you!" said the father, in a tone so subdued that one would scarcely have believed it proceeded from the same lips out of which but a moment before had poured such fierce, bitter imprecations.

"Go home, Mary, and when I come back, you shall sing."

"What made you hold up your swearing so suddenly?" asked some one afterwards of the prisoner.

"I can't swear before that child," was the reply. "She goes to one of them mission-schools and learns the hymns, and sings 'em at home just like an angel. I might just as well swear before an angel as before her."

Such is the power, the restraining power of a mere babe. That child could, by her presence, quell the violent passions and unholiness of language of that wicked, self-willed man, when nothing else could produce the slightest effect. Blessed little ones, who, all unconscious, can wield such gentle, softening, harmonizing influences! No wonder the dear Saviour drew them to him and said, "Of such is the kingdom of heaven."

Reader, did you ever swear at home? "Oh, no," you say, "I never swore till I entered the army. I didn't mean to contract such a low, bad habit, but every one around me swears, and I have caught it unawares." Yes, bad habits are very catching; but now you have it, what are you going to do when you get home? Did you ever think with what intense pain a thoughtless oath from your lips will fall upon your mother's ear; how your affectionate wife will start back affrighted from your side, or that clinging, lovely child will run from you and hide for very shame?

MY SAVIOUR.

BY L. A. LEE.

My wandering footsteps went astray,
And heeded not the narrow way;
My thoughts were lost in vain
To those, my Saviour.

My blinded eyes no love could see,
No beauty find, nor grace in thee,
Nor weep that thou didst die for me,
My Saviour.

Thy spirit touched this heart of mine—
Revealed my need of help Divine—
Showed me that thine crown of thine,
My bleeding Saviour.

My burden then I could not bear,
And heavier grew my weight of care;
In vain I sought relief in prayer,
O Lord, my Saviour.

But now I hear thy blessed command,
As weeping by the cross I stand,
And place in thine my trusting hand,
My precious Saviour.

O, am I thus thy pardoned child?
I see thy sweet face reconciled,
And bow before thy scepter mild,
My chosen Saviour.

Henceforth my first desire shall be
In all my ways to honor thee,
Remembering thou hast ransomed me,
My own dear Saviour.

THE LITTLE SOLDIER.

"Wife," said a man, when the war broke out, "I must enlist. If it is necessary for my neighbors to go, it is for me to go. I can't stay at home easy, anyhow."

"Oh, William, must you?" said his wife, sorrowfully, "must you? How can I and the boys get along alone?"

"Yes, father, go," cried little Will. "I think you ought to go. They won't take us, or we'd go in your stead. Some of the family ought to go, to keep the family credit good. Don't you know, father, how many times grandma has told us how her father left his oxen in the field, and went to Lexington, without going home to bid the folks goodbye?"

"Yes," said Sammy, "we'll take care of home for you; we'll help mother. Go, father, and fight for the flag of freedom."

"Thank you, my brave boys," cried the mother, "thank you. Go, father, enlist."

The man enlisted, and the boys, as good as their word, took care. There was a large patch of ground near to the house, which Will dug, hoed, planted, and raised a good supply of vegetables on, enough to eat and some to sell. He did it all himself, for Sam worked for Dr. Blake.

One day a gentleman came along, who, looking into Will's premises, and seeing the thrifty state of things, "Why, I thought your father had gone to the war," said he. "Where did all this come from?"

"Work did it, sir," said Will.

"Work will do almost everything," said the gentleman.

"Yes, sir," said Will. "Father's fighting, I'm digging, and mother's praying."

"Fighting, digging, and praying," cried the gentleman; "that's the patriotism that will bring the country out of her distresses. Would that every family went to work so."

REMEMBER THE SABBATH DAY AND KEEP IT HOLY.—This is the command of God to all the children of men, and while it imposes upon us a duty from which we should not dare to turn aside, it gives to the one who observes it blessings greater than we can estimate.

God never commands us to do that which will make us unhappy, or in any way degrade us in the scale of being; and this command, like all others which we have from him, brings health, prosperity, honor, and joy to those who keep it faithfully.

The young man who can say, I have always observed the Sabbath day to keep it holy, will find an easy passport to confidence and public favor, and a strong barrier between himself and temptations to evil.

He will consult his physical necessities, preserve his health, increase his wisdom, and secure his peace of soul. He will be a better citizen, husband, father, brother, and friend.

If all men were as deeply impressed with this truth as they should be, the world would soon witness such a reformation as has not been known for ages past.

A distinguished merchant, long accustomed to extensive observation, who had gained an extraordinary knowledge of men, said, "When I see one of my apprentices or clerks riding out on the Sabbath, on Monday I dismiss him; for I have found that such a one can never be trusted."

THE INFLUENCE OF HOME.

In the institution of the family circle, the home is foreordained. There is the same line of obligation running through it, the same necessity of law, obedience, the same dependence of the weak upon the strong, of the needy upon the opulent, the same requirements of sympathy and assistance. Neither, as some may suppose, is the institution of home exclusive and narrow in its influence; absorbing affections that should be devoted to the race, binding about with the cords of a selfish and local love those pulses which should throbb for the world as our home, and for all men as our brethren. On the contrary, there are nurtured and developed those affections which expand into a universal philanthropy, a broad and world-wide tolerance. The good father learns in that relation a clearer idea of the paternity of God, the child a better notion of Christian trust, the brother a truer sentiment of human fraternity.

As the domestic relations enter so intimately into the estate of human welfare, we learn to sympathize with those in whose persons these relations are violated or denied. At least, we but extend the sentiment which home has warmed, expanded and educated within us, out to the crushed, the suffering, and the destitute, and true philanthropy manifests itself. We remember that the terms of the family relation are those applied to God and to all men; that relation, itself, then, is beautiful and holy, and so far from being selfish and restrictive in its influence, it is the source and the promoter of the broadest and most unselfish charities. Jesus Christ, the teacher and doer of universal good, was once the denizen of a home, the obedient child, and the faithful observer of the domestic relations.

Home! how important are its relations in their influences upon society. Mighty germs of good or evil for the world, are there sown into the heart. There the human soul receives its most durable impressions. There is developed the mind of childhood. There the future good or bad man rehearses his part, and goes from thence into the wide theatre of the world to act it. There is cherished the incipient disposition of the oppressor or the philanthropist, the mean or the generous man. There is manifested, or not manifested, that genuine religion, without which all of our profession, and all of our Sabbath day observances are hollow and useless.—*Rev. E. H. Chapin.*

How STATUES ARE MADE.—A correspondent of the London Reader, gives the following details regarding the production of statues:—"The sculptor, having designed a figure, first makes a sketch of it in clay a few inches only in height. When he satisfies himself with the general attitude, a cast is taken of his sketch, and from it a model in clay is prepared of the full size he designs for his statue, whether half the natural height, or life-size, or colossal. The process of building the clay, as it is called, upon the strong iron *armatura* or skeleton on which it stands on its pedestal, and the bending and fixing this *armatura* into the form of the limbs, constitute a work of vast labor of a purely manual sort, for whose performance all artists able to afford it employ the skilled workmen to be obtained in Rome. The rough clay, rudely assuming the shape of the intended statue, then passes into the sculptor's hands and undergoes his most elaborate manipulation, by which it is reduced (generally after the labor of several months) to the precise and perfectly finished form he desires should hereafter appear in marble. This done, the *formators* takes a cast of the whole, and the clay is destroyed. From this last plaster cast again in due time the marble is hewn by three successive workmen. The first gives it rough outline, the second brings it by rule and compass to close resemblance with the cast, and the third finishes it to perfection."

TALK AND THOUGHT.—Just so hollow and ineffectual, for the most part, is our ordinary conversation. Surface meets surface. Where our life ceases to be inward and private, conversation degenerates into mere gossip. We rarely meet a man who can tell us any news which he has not read in a newspaper, or been told by his neighbor; and, for the most part, the only difference between us and our fellow is, that he has seen the newspaper, or been out to tea and we have not.

not. In proportion as our inward life fails, we go more constantly to the post office. You may depend on it that the poor fellow who walks away with the greatest number of letters, proud of his extensive correspondence, has not heard from himself this long while.—*Henry D. Thoreau.*

KEEP COOL.—There is always good policy in keeping one's temper. As often as temper is lost, a degree of influence is lost with it; and while the former may be recovered, it will be found much more difficult to recover the latter.

The politician who allows himself to get angry in his capacity—whatever may be the provocation—does his cause an injury which his soundest argument will hardly repair. Just so with men of all professions, and with men of no profession. If they would be able to exert a sway in their sphere, they must learn to keep cool. Who ever listened to a discussion in which one party went raving mad, while the other maintained his composure, without having his sympathies enlisted with the latter, even though in the beginning his prejudices might have been in favor of the former? It is commonly taken for granted, and with a good share of reason, that he who has the best side of an argument will exhibit the most candor.

THE FOLLY OF FRETTING.—Two gardeners who were neighbors, had their crops of early peas killed by the frost. One of them came to console with the other. "Ah!" cried he, "how unfortunate! Do you know, neighbor that I have done nothing but fret ever since. But bless me you seem to have a fine healthy crop coming. What are these?"

"Why these are what I sowed immediately after my loss." "What, coming up already?" said the fretter. "Yes," replied the other, "while you was fretting I was working."

AFTER THOUGHTS.—When the veil of death has been drawn between us and the objects of our regard, how quick-sighted do we become to their merits, and how bitterly do we then remember words or looks of unkindness which may have escaped us in our intercourse with them. How careful should such thoughts render us, in the fulfillment of those offices of affection which it may yet be in our power to perform—for who can tell how soon the moment may arrive when repentance cannot be followed by reparation.

Notices.

Providence permitting I will preach in North Troy, Vt., the 4th of February; Montgomery the 14th; Fairbairn, 21st; Georgia, the 28th.

LEVI DUDLEY.

MESSIAH'S CHURCH in New York worship temporarily in Metropolitan Hall, No. 95 Sixth Avenue, nearly opposite Eighth Street. Preaching on the Sabbath, at 10 1/2 A. M., and 8 P. M. The prayerful support and co-operation of all Christians is solicited.

Advertisements.

1864. Eclectic Magazine. 1864.
GREAT ATTRACTION FOR 1864!
Splendid plate embellishments!

GREAT CONGRESS OF VIENNA!
23 PORTRAITS OF EMINENT MEN.

1. The January Number, 1864, will be embellished with a remarkable plate containing 23 fine portraits. The Congress of Vienna, and an extra plate with a portrait of the greatest Naturalist of the age, Prof. Louis Agassiz, of Cambridge.

2. The February, March, and other future numbers will be embellished with splendid plates of an interesting and attractive character.

3. The Eclectic as a Monthly Magazine has no superior in literary merit or artistic embellishment.

4. Its letter-press is made up of the choicest articles, selected from the entire range of British Quarterly and British Monthly. It aims to give the cream of all.

5. Every number of the Eclectic is splendidly embellished with one or more fine Steel Engravings.

6. The Eclectic has acquired an established character as a standard work among literary men. It finds a place in many libraries.

Two Splendid Premium Engravings will be given to each new subscriber for 1864; their titles are:

"Return from Market," and "Sunday Morning," engraved on steel, by John Sartain, in the highest style of art, and making a beautiful present to the readers of the Eclectic. These are the only two engravings of the kind ever published. These prints are alone worth the price of subscription.

7. On the receipt of \$5, the subscription price for one year, the two premium parlor prints will be sent by mail, post-paid, to a subscriber, or to any one who will procure the name and send the pay.

8. The 12 monthly numbers of the Eclectic make three large volumes in a year, with title-page covers, and are a most beautiful and valuable set.

9. The Eclectic is eminently instructive and entertaining, and ought to be in the hands of every intelligent family and individual.

Volume 61 commences January, 1864. Now is a good time to subscribe, and premiums will be sent at once. A liberal discount made to agents and the trade.

TERMS.

The Eclectic is issued on or before the first of every month, on fine paper, neatly stitched, in galle covers, cloth, or more beautiful style. Portraits, price, \$5. The postage is only three cents a number, pre-paid at the office of delivery. The January Number, postage paid, for 50 cents. Any other, 42 cents—sent in postage-stamps.

Address, No. 5 Beekman Street, New York.

SHOULD CHRISTIANS FIGHT? BY I. C. WELLSTONE.

Editor O. Dillabough says: "This work, by Brother Wellstone, is an able one, and needed by Christian who really believe God, and is willing, like early Christians, to suffer for him. Those who do not know what is their duty at this time, should read for one of these pamphlets."

Brother O. Bafel, South Bend, Indiana, orders a second lot, and says: "I can conscientiously say that this is a valuable book, and well adapted to the times. I think it will not fail to do good work."

Editor H. K. Flagg, Weymouth, Mass., says: "It is the best thing I have ever read on the subject. It ought to be widely circulated at this time."

For sale at the Herald Office. Second thousand published. Price—single, 15 cents; 8 copies, \$1. 1164.

Premiums for Subscribers.

We make the following offer:—For each new subscriber paying two dollars for one year, in advance, FIFTY CENTS, payable in any of the following Books or any Tracts. Thus the person sending one hundred subscribers, will obtain a handsome Religious Library.

BOOKS. Price. Postage.

Memoirs of William Miller, \$1 00 20 cts.

Time of the End, 1 00 20

Voice of the Church, 1 00 20

Messiah's Throne and Millennial Glory, 75 12

Sermon's Inheritance, 75 20

Daniels on Spiritualism, 75 16

Seis's Last Times, 1 25 20

The Kingdom which shall not be destroyed, 1 00 20

The Sealed Book of Daniel Opened, 1 00 20

do. do. in paper covers, 1 12 10

Baxter's Napoleon, 60 12

Pocket Harp, plain, 60 12

" " gilt, 1 25 12

Cruden's Condensed Concordance, 1 50 40

Miller's Life of Trust, 1 50 24

Orrok's Army of the Great King, plain, 25 cts; gilt, 40 8

ENGLISH BIBLES.

10mo. gilt, brass rims, clasp and ref. 1 25 16

" " gilt roan, 1 00 12

" " morocco, 1 50 12

12mo. gilt roan, 2 00 28

12mo. gilt morocco, 2 50 28

Or we will send any books or tracts in the Boston market, at the retail prices.

In addition to the above, Elder Bosworth authorizes us to say, that the person sending in 40 new paying subscribers for one year, within three months from present date, he will pay ten dollars.

To the one sending 20 new paying subscribers for one year, he will give one of Colby's Patent Clothes Wringer, worth six dollars in any market.

Premiums for the Youth's Visitor.

To the little Boy or Girl sending in the largest list of subscribers for the YOUTH'S VISITOR, within the next three months from date, he will pay two dollars.

To the one sending in the next largest list for the YOUTH'S VISITOR, we will give a fine English Reference Bible worth one dollar.

To the one sending in the third largest list for the YOUTH'S VISITOR, we will give Orrok's Army of the Great King, in gilt binding.

Boston, Jan. 9, 1864.

ENGLISH BIBLES FOR SALE AT THIS OFFICE.

Diamond 16 mo. reference, roan, \$1 00

" " " morocco, 1 50

" " " roan, brass rims 1 25

Minion 8vo. ref. between covers, 2 00

" " " morocco 2 50

One copy 8vo. Pica, without reference, 3 75

Diamond New Testaments, 48mo roan gilt, 25

Our Book Shelves.

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

WHOLE NO. 1199.

BOSTON, TUESDAY, MAY 24, 1864.

VOL. XXV. NO. 21.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 46 1-2 Ancland Street, (Up Stairs),

BOSTON, MASS.

J. Litch, Editor.

To whom remittances for the Association, and communications for the Herald, should be addressed. Letters on business, simply marked on envelope "For Office," will receive prompt attention.

BOARD OF CONTRIBUTORS.

REV. JOHN PEARSON, DR. R. HUTCHINSON,
REV. L. OSLER, REV. O. R. FASSETT,
REV. S. S. GAVIN, REV. J. M. ORBON,
REV. F. GAVIN, REV. D. I. ROBINSON,
REV. D. BOWDISH, REV. I. H. SHIPMAN,
REV. R. H. CONKLIN, REV. H. MAHER.

COMMITTEE ON PUBLICATION.

L. OSLER, J. PEARSON, R. R. KNOWLES.

[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

WANT AND WOE—THE REMEDY.

BY A PEDESTRIAN MISSIONARY.

It is recorded by the biographer of Prince Albert, in the brief sketch of his life prefixed to his published speeches, that he was naturally of a very pensive turn of mind, which was greatly increased in his latter years by his habit of reflecting upon the difficulties which beset the paths of man through life. I do not wonder at the perverseness of this good prince. What surprises me is the frivolity which forms the distinguishing characteristic of so large a proportion of the human race. Surely, there is abundant material for thought in the world, and abundant reason for sadness. I do not hold, with Robert Burns, "that man was made to mourn," for I regard the sentiment as a libel upon the beneficent Creator; but I hold strongly with him when he asserts that "man's inhumanity to man" makes countless thousands mourn; and what makes this fearful truth all the more fearful is, that upon the side of the oppressor there is power and there is no remedy.

But is there anything in the world as it now is, leavened though it be by the religion of Jesus, that can lead any reflecting mind to believe in the likelihood of matters being greatly improved on this side of the coming of Christ? We are in the habit of attributing the evils inherent in a state of barbarism, to the lack of civilization, and saying that if the inhabitants were civilized these evils would disappear. And it may be so, but when we begin to examine into the condition of civilized countries, we find that they have only given way to be replaced by others of a character equally appalling, and far more difficult to deal with. There is something very revolting in the "customs" of the king of Dahomey, when hundreds of poor wretches have their heads chopped off and their souls dismissed into eternity, in order to wait upon their deceased monarch in the next world; but after all, are we quite sure that our customs do not inflict to the full as great an amount of human suffering?

I was lately reading an article in that excellent publication, the Leisure Hour, on "Want and Woe in London," in which the writer informs us that it is no uncommon thing for men and women to die of actual starvation in that million-peopled city. "This hideous tale," he says, "has from its frequent repetition become so common, that it is ceasing to affect us as it once did, and as it ought to do; and there is danger of our coming to regard it as part and parcel of the normal condition of things—an unavoidable incident of our artificial civilization. A correspondent, he goes on to say, "in a late number of the Times, draws a picture of the nightly crowds who besiege the work-house doors for admission, craving a shelter from the weather and a meal in the morning, for which they are willing to do the allotted work. But he does not exhibit the saddest part of this picture, which is seen, when the work-house doors are finally closed, and the worn-out, foot-sore, jaded applicants who are rejected for want of room, or any other cause, unable to proceed farther, are seen to squat on the cold stones and huddle in a mass around the unwholesome portal, there to remain through the livelong night."

This is horrible, and I can imagine young America, when he reads it, casting his hat up to the moon in an ecstasy of patriotism, and exclaiming that such things are unknown in this free country. But alas, although young America should talk patriotism nonsense by the square yard, that would not alter facts, for we find nearly the same state of matters obtaining in New York. In a late number of the New York Independent, I find an account of the needle-women in that city, which is enough to make the heart bleed. Mark the following extracts: "A very large pair of Canton flannel drawers, two thousand stitches, done by hand; double seams felled, with eyelets, button-holes, buttons, stays and strings; the working-woman to furnish her own thread." And what, think ye, is the remuneration given by the wealthy firm who deals in this

article, for this amount of work? Five and a half cents! Need we wonder when we read that the seamstress threw down the drawers in despair, saying, "I may as well starve without work, as to work and starve at the same time."

"A haversack pocket made by hand, containing upwards of six hundred stitches and three button-holes—two yards of sewing! Remuneration, after deducting price of thread furnished by seamstress, one and a quarter cents; and as each pocket occupied an hour, it follows that ten hours' work would yield the munificent income of twelve and a half cents daily! Good pay."

For the additional gratification of all philanthropic individuals, the writer adds, "It would be impossible to increase the wages of a woman for doing work which a hundred other women would be glad to do at the same price."

And this is the state of matters which obtains in two of the wealthiest cities in the world, belonging to two of the most Christian nations in the world. In the immediate neighborhood of unparalleled luxury, and close to hundreds of Christian churches, there are many human beings who are literally dying for want of food. I am not prepared to agree with the writer in the Independent, that it is impossible to increase the wages of the poor needle-woman because of their number. I mean that I deny the absolute impossibility of doing so. Looking at the matter, however, in the light of the heartless science of political economy, I am afraid he is right. So long as men look only at their legal rights, and ignore their Christian duties, I am afraid it will be impossible; for, beyond all question, there is no law to compel me to pay a poor needle-woman a dollar a day for making a couple of pairs of drawers, when I can get her to perform that amount of work for eleven cents. Whether the Lord will approve of my conduct in paying her this miserable pittance, on the plea that if she does not, take it another will, and thus growing rich on her want of bread is quite another thing. I certainly would not like to appear before him whose eyes are like a flame of fire, with such a deed upon my conscience. I think also that there must be others who have similar misgivings.

I was much struck with some remarks of the writer in the Leisure Hour, on this subject. After pointing out the vast number of charitable institutions in London, the bare description of which would fill a volume, and dwelling upon an amazing amount of latent benevolence which is ever and anon being developed by means of the numerous appeals made to the charitable, he proceeds, after a brief account of the tendency of our present social relation to make the rich richer and sink the poor yet deeper into poverty, to ask the following pertinent question: "Now, with these things constantly before his eyes, is it too much to suppose that society is a little uneasy in its mind, that it has awful misgivings sometimes, and is troubled with profound doubts whether the new politico-economic system it has labored so hard to establish, is, after all, really God's ordained plan for the regulation of his human family? I think that we would not greatly err were we to answer this question in the affirmative; for I am unwilling to be persuaded, low as my opinion of human nature is, that the public conscience can be satisfied with a system which is productive of such appalling results, however well that system can be defended by specious arguments founded on political economy. I utterly deny the right of any man to accumulate wealth at the expense of the helpless poor; and I say to them, in the words of Scripture, 'Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth.'"

What is to be done? "The subject is not merely hedged round with difficulties," says the writer in the Leisure Hour, "it is choked with difficulties throughout all its ramifications." "The remedy," says the Independent, "is not the one which has been heretofore so often tried and proved a failure. It is not in arousing indignity against employers." Then what is it? Does it lie in sound legislation? Legislation may do something in the way of modifying the evil, but it cannot cure it. Much of it is beyond the reach of legislation, however wise. Does it lie in education? It is in educated lands that this peculiar form of evil prevails, and the system which causes it is defended by highly educated men.

Must we put our trust in the preaching of that Gospel which inculcates glory to God in the highest, and good will towards men? It has been preached for eighteen centuries; it never was more abundantly preached than it is at the present day, and the result is what we see. Then is it Christian charity? Alas, how difficult a thing it is to exercise that charity aright! "Everywhere," says the Leisure Hour, "do fraud and imposture dog the heels of benevolence, and it would seem impossible to inaugurate any conceivable plan for the relief of the needy, without at the same time creating, as it were, a race of shameless pretenders who will rush forward if they can, and monopolize its benefits."

Then what is the remedy? My solemn conviction is that it lies in God alone. Of course duty and reason alike call upon us to make every possible exertion to rescue those who are ready to perish; but when we have done our utmost, we will never be able to do more than alleviate. All that we can do is simply to apply palliatives—the remedy lies in God. Hard heartedness, greed, meanness, fraud, extravagance, folly—in a word, human depravity, will prove too strong for all our efforts. The reign of universal righteousness will begin with the reign of Christ. "Behold," he says, "I come quickly." Amen, let the church respond. Even so, come Lord Jesus.

[Original.]

STRAW FOR BRICK.

The following summer passed away like a cloudy day, with now and then a clear spot, through which occasionally, a mere ray from the sun of "righteousness penetrated to my heart." At times, my sleep departed from me, and in the dead of the night, when all nature seemed slumbering, I would arise and walk out upon the prairie, or around the fields, and falling down upon my knees or face, would call upon the name of the Lord.

Late in the fall, I crossed the Mississippi river to go to work upon a saw-mill. This was not agreeable to my feelings, as in all probability I should be associated with the ungodly; but it rather seemed to be a necessity, as money at that time, had become very scarce in the Western country. Time passed very pleasantly for a while, until we began to be worn out, working, as we did, half the day and half the night in the extreme cold weather. Then it seemed Satan's time to tempt me, so much so that I said within myself, "It seems that Satan is let loose on me; that I may feel and know his power over me." It seemed, all at once, that I lost all control over both my passions and thoughts. It seemed at the same time, that he was let loose amongst the boys at the mill. There were usually from seven to nine of us boarding at the same house; and being no females there, there was not at all times the restraints of common decency. Perhaps I had a keener sense of wrong at that time than at any former part of my life. My inward struggle with self, it seemed, was sufficient; but then, I was reminded of Lot having his righteous soul vexed, and thought, if my soul is vexed now, what would it be if it was righteous like Lot's? At times I thought of speaking out, but thought it would be like Satan rebuking Satan; but at last, when one of the boys spoke contemptuously of the Bible, I was by my feelings constrained to speak out, for the first time in my life. With earnestness I said, "Boys, say what you may—think as you will in regard to this matter—I know from my own experience that the Bible is true; that it is a revelation from God to man, and that there is a reality in religion." I added that I did not know that I had any reason to hope that I should be saved; but told them the time had been that I might, but now feared it was too late, or to that effect. The house was still as the house of death. The mouths of gossayers were literally stopped, for the time. I felt astonished at the effect, but the Lord was with me, which gave it a power that I did not understand at the time.

After this, the burden of my heart was exceedingly heavy for perhaps more than a week. At every opportunity I was off in a grove or thicket, trying to pray. The greatest of my guilt seemed to be, in casting away of my confidence, which at the time, I knew to have "great recompense of reward," and also in trying to believe that the wonderful manifestations the Lord had given were the effect of imagination; but there was no time but that my judgment was satisfied that it was the power of God. Yet it seemed I would have had it or believed otherwise. Now I felt to say, "O, that I knew where I might find him," fearing at the same time that if I did, I might sin, and be cast away, and my last condition be worse than it then was, as it seemed then to be worse than at the first. I thought if I turned away now, where shall I go? I should then be miserable in this world, and miserable beyond expression in that which is to come; and if I continued to seek, I could but be miserable for time and eternity. Then the promise came to me, "seek and ye shall find," and to back that it was God that had promised that could not lie. By God's help, I was enabled to hold on to this promise as a person would hold on to an object were his body suspended over an awful precipice, and he had caught by one of his fingers, knowing that to relinquish his hold would be certain destruction.

At intervals, a certain round of thoughts or temptations would be presented to my mind. The last, which I plainly remember, was that God knew from all eternity that I would be damned; for this purpose he made me a reprobate. Then with lightning speed the thought would pass through my mind, that all my hope was vain, that I was made to dwell in everlasting burnings, and my fate could not be altered; then a powerful temptation to blaspheme or "curse God

and die." Then it was that it seemed that I had to clench my teeth together lest blasphemy should escape my lips. Then the promise would come to my relief, "Seek and ye shall find." Then I would reason thus: "True it is, that it seems the Lord requires hard things, things which we appear not to have the ability to perform; nevertheless, he is our Maker and Lawgiver, and it is wisdom for us to try to obey him. Are we not his, and shall he not do as he pleases with his own?" For all that I tried to reason on the Lord's side, I felt he was a hard Master, and of which I felt ashamed before God soon after. At that time I felt God should be obeyed for his sovereignty, but soon after for his goodness and all his perfections.

So great was the struggle in my mind, that it began to effect my bodily strength. This was so visible in my countenance, that as we sat down to the supper table one evening, one of the boys remarked that about the next job they would have to do would be to bury me. This, I felt in my heart, was likely to be true; but felt such an unwillingness to be made a gazing stock of, I resented it, and replied that they need not trouble themselves about me—I should do well enough; but it was feigned; I did not feel as I talked. Then came these words in power, apparently from a voice within me: "Thou fool, this night is thy soul required of thee." I knew it was the Lord's voice, and that it came because I was not willing to suffer reproach for his name's sake. My feelings at that moment may in part be imagined, but not expressed. I saw as I had not before seen, I had been laboring to establish my own righteousness, not submitting myself to Christ's righteousness. My anxiety was not in particular that God should preserve me, soul and body here; for I supposed that he would not suffer me here longer, as I had been so unfaithful to his grace before given. My anxiety was, how will it be with my soul when this night is past. Seeing and knowing, as I was enabled to at that moment, that all I could do was to give myself into God's hands without reserve, having thrown myself upon my bed in a room by myself, I yielded, saying, "Lord, I am thine, both soul and body. Have mercy upon my soul, if thou canst; unworthy as I know I am, yet all things are possible with thee." I was soon aware that God accepted the offering, and he saw fit to keep both soul and body together to this present time. Then was the blood of Christ applied to the washing away of all my sins. This was explained to my soul, mind and understanding, as the washing of my hand in water, and even more so.

I felt to exclaim continually through the night, "O, the precious blood of Christ! the precious blood of Christ! O, how unworthy I am, that this precious blood should be shed for me!" Such was the language of my heart, and it seems it was the first time that I had a proper sense of the merits of Christ, or the efficacy of His blood. Praise God, praise God for the precious blood of Christ which cleanseth from all sin. From this time (March, 1844,) I reckon my conversion, or that I was born of the spirit.

[Original.]

FAITH IN GOD.

BY A LOVER OF TRUTH.

Wherever I go, the general state of things is about the same. Plenty of churches and meetings; the majority of professors coming and going, making little or no progress in spirituality, while here and there one, are mourning over the dearth and worldly-mindedness. I am convinced that real faith in God is understood by only a few. That genuine faith is susceptible of growth, and that certainly none will deny, but much that passes for faith, is, after all, nothing but sight. Faith is above sight, beyond sight, and not at all dependent on it.

Sometimes when speaking of faith, I am met with the objection, that it tends to spiritual sloth; but what says the word of God? "This is the victory that overcometh the world, even our faith." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

We certainly find the most effectual workers, are those who most insist on entire reliance on Jesus. Many are working in order to be saved; but it is quite another thing to work because we are saved. The former is bondage, and cries out, "O, my lameness!" or else settles itself in self-complacency; the latter is the only true Gospel liberty. Go into a social meeting where the majority of them come in, according to their own declaration, to "get a blessing," and how much of Gospel liberty, or effectual labor do you meet?

The faith of works, is of little account; but let us turn for a moment to the works of faith. Said God to Abraham, "Leave thy country, &c." Abraham obeyed, and "went out not knowing whither he went." Look at Noah, building an ark on dry ground, to save himself and family from a flood of water. What did either of them see that led them thus to do? "Abraham believed God, and it was counted to him for righteousness." O blessed declaration! Noah

"condemned the world, and became heir of the righteousness which is by faith." Would we share in their inheritance, we must prove our heirship by walking in the same path.

Some fancy the terms have somewhat changed in these modern days, under the "progressive" tide; but 'tis not so. The family likeness must be the same. If these examples were set forth for our instruction, can we not understand faith in God? These men honored God, and God honored them just as he has declared he will. But, says one, "I cannot see what I am going to do." "A certain course seems to be my duty, but I cannot see what is to come out of it." If you are a Christian, you ought to be glad you cannot—glad to let the Lord prove his faithfulness—glad to honor him by cheerful obedience, though all may be dark around you. He sees, and just so sure as you trust in him, he will let you see in due time.

Re-printed by request.

ALWAYS REJOICING.

AM—"Missionary Hymn."

I'm glad the Lord of glory
Is coming soon to reign,
With thousand thousand angels
His host a mighty train.
I'm glad he is descending
To take his "sapphire" throne,
And that my heart is beating
In concert with his own!
I'm glad the house of Israel
Bound captive in the grave,
Are soon to have redemption
Through Him who died to save.
I'm glad he listens to the sigh,
"Our hopes are lost—are lost!"
And that he will remember
And call them from the dust!
O yes, I glad he hears the saints
Each groaning in his cell,
"How long, O Lord, in bonds of death,
Shall we in darkness dwell?"
I'm glad he'll give the "oil of joy"
To Zion's mourning sons,
Whose hended ear doth catch the cry
Of all his hidden ones.
I'm glad the earth beneath the curse
That lies all desolate,
Will be restored more glorious
Than Eden's happy state.
I'm glad the gathered saints of God
With Jesus there will reign,
And saved from sorrow, sin and death,
Will never part again.
I do rejoice "that blessed hope"
Reviveth the fainting soul,
And bears the sinking spirit up,
While stormy waters roll.
I'm ever joyful—trusting none,
I shall be summoned home,
I wait to hear the trumpet sound,
"Arise! to Jesus come!"
Worcester, Dec. 19, 1844.

E. C. C.

[Original.]

WRESTING THE SCRIPTURES.—NO 2.

BY B. D. H.

We have seen, in the previous article under this heading in particular, first, that to adduce a passage in support of a view or theory, when that is not the subject treated of in the original connection of the passage, is, or may be, "wresting the Scripture," and second, to urge an argument based on the philology of a particular word to alter thereby the obvious sense of the whole passage, may be wresting the Word. And we have seen also, in general, that we may not come to that divine Record, to teach the blessed God what he shall say, or what he ought to mean; but under a sense of our own innate darkness and blindness, so come to the Word that we may be taught, and say to God in childlike sincerity, with the patriarch, "That I see not teach thou me."

I will say further; first, to adduce a passage of doubtful import to prove any point, is, in fact, "to prove nothing;" a doubt is not a proof.

2. To adduce a passage of doubtful authenticity, to prove a doctrine, is not only to fail of the object, but also to add the weight of our opinion to the authority of that which is doubtful. Thus, if a man versed in Scripture lore, should quote 1 John 6: 7 to prove the doctrine of the Trinity, he would not only fail to prove the point, (because the passage is not clearly authentic,) but he would by quoting it, endorse it as authentic when it is not so. The Trinitarian sentiment can be sustained by unquestionable texts, without resort to surreptitious passages.

3. To adopt a system, either of doctrine, or of prophetic interpretation, without first searching the Scriptures "to see if these things are so," is to place ourselves in a position where we shall be tempted to "wrest the Scriptures," to make them prove our own point. We should let God speak to us, and we hear and learn.

Three lessons I will suggest:—1st. Read and search the Scriptures in course. It is time for the honest to regard with distrust topical expositors and expounders; such have a whole batch of proof texts ready at the fingers' touch, or at the end of their tongues, to prove each and every point in their favorite theory, (with a little twisting;) but at the same time will be found strangely ignorant, often of the whole drift and scope of Divine Truth. Read and search then the Scriptures as they stand, and do it diligently. You cannot know too much of that which God teaches you.

2d. Ask His help. You do not know—God does. You may mistake—ask him

to interpret; He is his own Interpreter, and he will make it plain. But if he does not make it plain, you cannot; ask and wait for Divine illumination.

3. Read with practical reference. "If any man will do His will, he shall know of the doctrine." A devout and devoted Christian will see in the Word a thousand interesting aspects of truth, and profitable references and suggestions profitable to himself and others, both in matter of duty and experience, where the mere speculator would see but little, because the texts did not answer his purpose.

In my next and last article, I will examine some of the current and popular interpretations of Scriptures, and consider some of the reasons why the wresting of, or adding to, or diminishing from God's words is denounced and condemned in so solemn and emphatic a manner.

Haverhill, Mass.

[Original.]

GOD ASKS A HIGHLY IMPORTANT QUESTION.

"Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?"—Psalm 94: 16.

Good Lord, I will most cheerfully do so.

Bro. Litch—Having been favored with the reading of the Herald No. 17, I found an article with this heading: "A Counterfeit Coming." After having read it, my soul became so fired up against the damnable heresies (2 Peter 2: 1-3), and infernal delusions that these last days are so alarmingly developing, and my heart was so inflated with faith in, and with attachment for the Holy and infallible Word of God, that I felt that I could meet the martyr's doom in the defence of the Bible. And now if you will admit me into your columns, I will in the holy name of God, and in the faith of Jesus, stand up manfully in the defence of His eternal truth, and in firm and unflinching resistance last-day atheism, skepticism, deism, and modern spiritualism, the youngest, and doubtless the last of the devil's progeny.

As the field into which I must enter is a wide one, and in order that I may make a sure defence on the one hand, and a successful attack, and grace a glorious triumph on the other hand, you will have the kindness to indulge a continuation of several articles from my pen. My faith in God at this hour, leaves my success in doing good in this undertaking beyond a shadow of doubt, for the bliss of which, I thank and adore the "Rock of my Refuge," Psalm 94: 22. That the blessed Bible is from God, and is the only inspired book that ever made its appearance on earth, containing three grand divisions of infallible and eternal truth, is one of the most self-evident facts that exists in unlimited catalogue of facts. The divisions of the sacred volume are these, historical truths, doctrinal facts, and prophetic certainties; in every one of which, it has been realized by mankind, that the Bible is not only true, but that it is the only book that has God for its author, and hence, is infallible. Let modern infidels answer these questions. Is the account of creation as given in the book of Genesis, a true description of facts, or is it false? The account says, "the evening and the morning were the first day." Chapter 1: 5. Have all mankind that ever lived on this earth, who had the ability of judging, realized such portions of time as "evening, morning and day"? If so, the Bible account of these is true; and as Moses had no historical predecessor, he could only receive the account of creation from Jehovah himself, which the devil himself only denies when he hopes to carry a point by such denial. But again, did all past generations, and does the present generation realize a firmament over their heads, earth under their feet, waters under the heavens in the form of springs, rivers, seas, and oceans? is it now realized, as in all gone by ages, that the earth brings forth grass, and herb yielding seed, and the fruit tree yielding fruit, whose seed was in itself after his kind? It is realized in accordance with the narrative, that there are two great lights, one shining by day, and the other by night amidst an innumerable host of stars? are there seasons, days, and years realized? are there moving creatures, fowls, fishes, small and great beasts in the sea, and on the land? and lastly, are there creatures on earth called men? If so, then the Bible account of creation is true. Now the consciousness we have of all these existences comes through the medium of our senses, seeing, hearing, tasting, smelling, and feeling, all of which are infallible, and none of them fallacious, or false. When through the eye, the brain receives an impression of some given visible object, that consciousness may be relied on as being true, because the medium through which the impression is conveyed, is an infallible one, and can neither err nor deceive its possessor. Unless we believe in the infallibility and infallaciousness of our physical and rational faculties, we must inevitably plunge into the foaming slough of atheistical free-thinkers, infidel philosophers, and deistical metaphysicians, who have long since belied the world, and made fools of themselves, by aiming to prove that the senses were fallacious, and could by no means be relied on as truthful conductors of

ideas to the brain. That the senses and rational faculties are unerring and infallacious, is a self-evident truth, which none but mad men will deny. Now, then, the fact is established by intuitive conviction, received by the sight of the eyes, hearing of the ear, &c., that the Bible account of the material universe is true, and just as true and self-evident as the historical part of the blessed Bible has proven itself to the unmistakable consciousness of mankind, so true is the doctrinal part of it also. One of the doctrines the holy Bible teaches, is that of human depravity. Does the history of between five and six thousand years not most fully confirm the truth of Bible on this point? Go back to the sad hour when the earth drank the first human blood (that of Abel) and make a full survey of the unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whispering, backbiting, hating of God, despiteliveness, pride, boasting, inventing of evil things, disobedience to parents, want of understanding, want of natural affection, implacability and unmercifulness. Look at all this ungodliness, with much not here mentioned, and then answer the question, is the Bible true in teaching that mankind are most miserably depraved, fallen from God, and become allied with the devil? Do not some of the physical senses, do not the rational faculties, and an intuitive conviction conspire to prove most substantially the truthfulness of the Bible on this great question? No sane man will deny this; and just as true as this doctrine human depravity is, so true are all the doctrines of the inspired volume, the proof of which shall (God willing) appear in my next. But the Bible is no less true in its prophetic division, than in its historical and doctrinal divisions, a fact too obvious to demand one single argument in its confirmation. Yet, in order to make atheists blush, and deists ashamed, convince skeptics, and strand Mormons, Universalists, and spiritualistic blasphemers, I will offer one or two incontrovertible facts, corroborative of the declaration made above. To wit: That the prophetic division of the holy Bible is equally true with its other divisions.

And first. Let us take the case of the promised Messiah, which was given immediately after Adam's fall, in this language. Said God to the serpent, "I will put enmity between thy seed and her (the woman's) seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3: 15. This promise was made personally by Jehovah himself. This promised seed was Christ, of whom "Moses and all the prophets spoke, as Jesus himself declares." Luke 24: 27. Now the very birth place, the very time of His birth, the very circumstances by which He was surrounded at his birth, His rejection of the Jews, his condemnation, betrayed sufferings and ignominious death, &c., were all predicted centuries before he came into the world, and when in the fulness of time (Gallatians 4: 4) He did come, as Paul declares in these words: "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law." He answered in every point the prophetic Scriptures of the Old and New Testaments, a fact that stands confirmed by millions of witnesses who lived in the generation with which Christ was identified and numbered. This one case fully confirms the truthfulness of the prophetic Scriptures, and if devils had not lost all shame, when they became devils, they would blush at a denial of the authenticity, divinity, and infallibility of the blessed Word of God. With this mere introduction to the discussion of the subject under considerations, I subscribe myself a lover of the speedy coming of my Beloved.

JOHN HINKLE.

From the Israelite Index.

JEWISH INTELLIGENCE.

In these days, when civilization, and with it religious tolerance are rapidly spreading over our globe, and when the Jews, that most persecuted people, begin to breathe the invigorating air of liberty and equality in most well-governed countries, there appear, notwithstanding, from time to time, some dark clouds over their heads, reminding them that they are still in Galuth (captivity)—that they will find nowhere a real home except in Palestine, the land of their fathers, and that they will never enjoy a full and perfect national liberty except under the sceptre of their glorious King David the Second, even Jesus of Nazareth, whom they now despise and persistently reject.

There has not passed a year since the destruction of the commonwealth of Israel, in which there would not rise some persecution, in some way or other, in some corner of this globe, against this people; but, as in the days of old, God always first creates the remedy before he inflicts; he always prepares men to stand in the breach, and to stop the destroyer, like Aaron in the wilderness. He created and prepared Daniel to stand before the kings of the Babylonian and Persian monarchies, in order to counteract the wicked and destructive influence of the enemies of the captives. He prepared Esther and her uncle Mordecai to counteract

Hamam and his associates; and so in almost every generation. In our days he created the noble Hebrew, Sir Moses Montefiore, to stay the hand of persecution against his people, wherever it threatens to fall upon their heads. Sir Moses stood before the Pasha of Egypt to defend his brethren in the bloody affair at Damascus, in Syria; and succeeded in quenching the fire kindled by the French consul, who accused the Jews of having murdered a monk in order to use his blood at the Passover. Sir Moses labored with equal success to mitigate the sufferings of his people in the Turkish Empire, and faced boldly the haughty and cruel Nicholas for the relief of the Jews in Russia. Recently a false accusation was raised against some Jews in Morocco by the Spanish Minister, which threatened to become disastrous to the whole Jewish population in that empire—as it is in the destiny of Israel, while still in exile, to be made responsible for every single individual from among them;—and again, it was that venerable baronet who hastened to the rescue of the poor, sufferers. Believing that it will interest the readers of the Israelite Indeed, we give here a letter from a correspondent of the London Times, by which they will see the nature of the troubles in Morocco; and then a letter from Sir Moses Montefiore, in which he gives an account of his journey to Madrid and Tangier, and his success. May the Lord prolong the life of that noble Hebrew veteran, for the benefit of his people Israel!

MADRID, November, 4.

"I wrote in my last of the reports which had reached here of several of our co-religionists having been accused of poisoning the Spanish Commissioner of Customs at Saffi. I am glad to hear that the English and French Governments have taken steps to prevent further bloodshed, and that a proper investigation of the affair will take place, which will no doubt expose the irregular and illegal manner in which the accused were treated; and prove that the threatening attitude of the Spanish authorities in their demand for justice, backed by two or three war vessels in Saffi, hastened the Sultan's decision, for fear of further aggressions, the result being the taking the lives of two poor creatures, and torturing several others without the proof that the commissioner even died by poison, as the body was never subjected to any post-mortem examination; nor was there any trial, the only evidence being their own confessions extorted under the lash. It is supposed that the Emperor would have gladly consented to, or even proposed a European tribunal at Tangier to investigate the affair, and given the prisoners a fair trial, but he was hurried forward by the arrival of Spanish war vessels in Saffi, and the baneful effects of Spanish influence in this empire. Having been at Saffi lately, I made inquiries, and the following are the particulars gathered from European and native merchants and others acquainted with the transactions: It having been discovered that the servant boy, aged fourteen years, had stolen three or four articles, including eight dollars, belonging to his master, during his illness, and not informing the other Europeans of his indisposition, though requested to do so, he was taken and imprisoned on suspicion of having poisoned him, and subjected to the lash. He then made a statement that he had poisoned him, and implicated several others, who were seized, imprisoned and received cruel beatings. Among them was a man named Shallee, who, after three or four hundred lashes, made a confession that he was the guilty party. He swore to anything he was accused of. An English gentleman, seeing from his answers that he was confessing through fear, put the following questions to prove that it was so: Question—Did you see a camel when you went to the house, near the door? 'Yes, I saw a camel.' 'Was it not a cow?' 'O, yes, it was a cow.' 'You are telling an untruth; it was a donkey.' 'Yes, yes, I think it was a donkey.' 'You administered dead men's bones?' 'Yes, I did.' 'Where did you get them from?' 'From the Jewish burial-ground.' 'Was it not from the Moorish?' 'I remember, it was from the Moorish.' 'How did you give it to him?' (Stammering.) 'I don't know.' 'Say instantly, was it not in tea?' 'O, yes, that's it; it was in tea.' 'Are you sure it was not coffee?' 'Well, I think it was coffee.' 'Come, tell me the truth; was it not administered in milk?' 'Yes, gentlemen, to be sure, it was milk,' and so on.

It was immediately seen that terror of the lash would have made him confess to any crime, so the poor, ill-used creature was released. Another, named Saido, who is still in prison, is said to have received altogether upward of one thousand lashes before he would acknowledge that his mother was implicated. She, with him and another named Makalopo, are still imprisoned and awaiting the decision of the Emperor. The boy was almost promised, and hopes held out to him, that his life would be spared if he confessed. He made several statements; that being the only evidence against the others, it was referred to the Sultan, who ordered the boy, Jacob Benyudi Zaniffi, to be decapitated at Saffi, and another known here by the name of Leo Woolf Elgole, at the request of the Spanish authorities, to be executed at Tangier. The Spaniards have full sway in Morocco, and other powers are losing influence rapidly, particularly the English. I can safely affirm that the Spaniards have fifty times more influence than we have. They are masters of the custom houses, the Moors being mere tools in their hands, the local authorities letting them have their own way to avoid any complications. Spanish priests, I am told, from the war vessels, offered to intercede if the victims would forsake their religion, but they refused.

I need not say what indignation is felt by all persons at the injustice done to these poor creatures, and I trust that the exposing of this affair will be the means of opening the eyes of other nations, and check the dangerous and preponderating influence the Spaniards are attaining in this country by working on the fears of this weak Government."

EXTRACT FROM A LETTER OF SIR MOSES MONTEFIORE TO J. M. MONTEFIORE, IN LONDON.

"... I recall with pleasure the welcome of my co-religionists of Dover, and farewell and parting good wishes. You will recollect that we left Dover on Tuesday morning, the 17th ult.—the same night we reached Paris. On the following morning (Wednesday) we left that city at a very early hour, and arrived at Bordeaux that night. We staid at Bordeaux on the following day (Thursday) to recover from our previous fatigue, and on Friday, the 20th, departed from thence for Bayonne, so that we might rest there on the Sabbath, and be enabled on the following morning to cross the French frontier and to proceed onward toward Madrid. I feel it would be invidious were I to particularize the names of those of our co-religionists at Bayonne from whom we received the warmest and kindest attention. To the Chief Rabbi and Messrs. Leon, and to the other respected members of that congregation, our warmest thanks are due. The synagogue service on the Sabbath was most impressive; and I can well imagine with what pious joy the eloquent Chief Rabbi and the congregation of Bayonne will learn that their fervent prayers offered in their synagogue on that holy day for the fruition of our hopes, have been so graciously heard.

On Sunday, the 22d ult., we travelled from Bayonne to St. Sebastian, by diligence, and slept at the latter place the same night. Before daylight on Monday morning, the 23d ult., we left St. Sebastian, and rested for that night at Burgos; thence very early on Tuesday, the 24th ult., we proceeded to Madrid, at which city we arrived the same evening; so that, after allowing for one day's repose at Bordeaux and for one day's sojourn during the Sabbath at Bayonne, we reached Madrid within six days of our departure from London. I mention this in order that the Board may understand that, to the best of our ability, we used every effort to proceed with all possible celerity toward the hoped-for accomplishment of the object of the Mission.

Considering that some important matters, calculated to lead to a prosperous issue, might receive attention at Madrid, I deemed it expedient, with this view, to make some stay in that city.

On the morning following my arrival, the 25th ult., Wednesday, I called at the British Embassy, and the same evening received a note from his Excellency, Sir L. F. Crampton, our Ambassador, at the Court of Madrid, stating his willingness to see me on the following day.

I waited on his Excellency, accordingly, on Thursday, the 26th ult., from whom I experienced a most kind and friendly welcome. On the same day his Excellency introduced me to the Marquis of Miñoreles, the Prime Minister of Spain, who gave me the encouraging assurance that I need be under no apprehension of any future step being taken for the present against the unfortunate prisoners at Saffi; the proceedings against whom, he stated most emphatically, had not been influenced by any prejudice or ill-will on account of their religious persuasion; the Marquis consented to solicit her Majesty, the Queen of Spain, to grant me the honor of a private audience. He also, at my request, promised to give me a letter of introduction to Don Francisco Merry Colon, the Spanish Minister at Tangier.

Her Majesty the Queen of Spain appointed the audience for Saturday, the 28th ult., but subsequently it was deferred till Monday, 30th ult.

Accordingly, on that day in the afternoon, I had the honor (upon the introduction of his Excellency Sir L. F. Crampton), to be presented to her Majesty, the Queen of Spain, and to the King-Consort, at a private audience. I have reported to you how gracious a reception was accorded to me, but I may add that I shall never cease to bear in mind the gratification I experienced on that interesting occasion. I was received by their Majesties with the utmost courtesy and kindness, and was joyfully impressed with the assurance of the King-Consort of their respect for all religions—the general adoption of sentiments such as these would indeed tend to advance the civilization and happiness of the human race. During my stay at Madrid, I had the advantage of introduction to his Grace, the Grand Duke of Tetuan, General Prim, several of the foreign Ambassadors, and other distinguished persons, by many of whom I was favored with letters of introduction for Tangier.

Having, under the blessing of God, succeeded in effecting at Madrid the objects contemplated, I left that city with my companions very early on the following morning (Tuesday the 1st of December), en route for Seville, as I was desirous of handing to Don Antonio Merry (the Russian and Prussian Consul at Seville, and the father of the Spanish Minister at Tangier) a letter of introduction. We travelled by railway to Santa Cruz de Mudea. At this place there are no hotels, but the thoughtful care of Mr. Wiesweiler had provided for us at the railway station, beds and other accommodations. On Wednesday, the 2d December, we left Santa Cruz, and proceeded by diligence to Andujar, at which place we arrived the same evening. I was too exhausted to proceed further that night, although my fellow-travellers, Dr. Hodgkin, and Mr. Guedallo, in their kind anxiety to secure for me a fitting resting-place at Cordova, continued their journey till midnight, by the same diligence, so that they might make the necessary arrangements. At Andujar there are also no hotels, but Mr. Wiesweiler had provided me with a letter of introduction to M. Jules Fraguaneu, Chief Engineer of the section of the railroad now in construction from Manzanera to Cordova. By this gentleman and his amiable lady, Mr. Samuel, and myself were most hospitably entertained, and they provided only too bountifully for our requirements. It gives me great pleasure thus to bear testimony to their attention, which I shall be indeed glad to have an opportunity to reciprocate. We left Andujar on Thursday, the 3d inst., and journeyed by diligence to Cordova, which place we reached about

midnight, and there we staid during the Sabbath.

On Sunday, the 6th instant, we left Cordova by railway, and arrived at Seville the same night. On Monday, the 7th instant, I delivered to Don Antonio Merry the letter of introduction to him with which I had been favored.

Don Antonio Merry very kindly gave me a letter to his son, Don Francisco Merry Colon, the Spanish Minister at Tangier.

On Tuesday, the 8th instant, we left Seville (by railway) and reached Cadiz late the same night.

[To be continued.]

From the London Quarterly Journal of Prophecy. JUDGMENT AND MERCY.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zech. 8: 3-8, 9.

In very many places in the Old Testament prophecies, we have the conversion of all nations foretold. "All the ends of the earth shall remember and turn unto the Lord, and all the kindred of the nations shall worship before thee," (Ps. 22: 27.) This is a declaration substantially repeated again and again by nearly all the men of old "who spake as they were moved by the Holy Ghost." It is a theme upon which the Holy Spirit dwells with delight, and we may be sure that he would have all in whose hearts he dwells to be in sympathy with himself, in his delight in this glorious prospect. "Then (as one beautifully says) man shall be restored to his right place in the world; and the world to its right place in the universe; and the universe shall break out in joy, over a world that was lost, but is found."

But there are two other questions to be considered in connexion with this much desired event. What shall immediately precede it? and with what other event is it indissolubly connected? To the first question we answer, that the conversion of the nations will be preceded by terrible judgments. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." To the second we reply, that the complete triumph of truth in the earth, in the deliverance of the human family from sin and misery, is always linked with the bringing in of Israel as a nation. It might suffice in proof of this to refer to Paul's words—"Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11: 12-15.) But there are vast numbers of Scriptures which testify that in this sense "salvation is of the Jews." (See Ps. 102: 13-16; Isa. 64: 19; Micah. 5: 7, &c.)

We ask special attention to this last chapter of the prophet Zephaniah. The theme of the prophet is the conversion of Israel in the latter day, including also a national restoration to their land. I am aware that many apply this chapter to the Church. Be it so as regards some parts; but can the whole be expounded or interpreted with reference to the Church, or to any beside Israel? I trow not. Take the beginning of the chapter, for instance—"Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morning. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law. The just Lord in the midst thereof, he will not do iniquity; every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame." All this is plain as regards Israel, but it does not apply to the Church. Neither do the last two verses—"Behold, at that time I will undo all, that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will give them praise and fame in every land where they have been put to shame. At that time I will bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Then what right has any one to wrest the middle part of the chapter out of its connexion, and take the promises away from the Jew to give them to the Church, leaving the Jews only the threatenings and judgments? We hold, then, that our text will be fulfilled. But we may use these words for our benefit now, and thus we will endeavour to do by noticing the following things:—God's solemn determination; His kind advice; His sublime intentions.

I. *God's solemn determination.*—What a great gathering, and for what a solemn purpose! There are already some signs of it, and persons now living may see its accomplishment. Concerning this great and solemn gathering, the persons, place, and time thereof; the reasons for it, the thoughts of man and the thoughts of God concerning it, much information may be gained by consulting such passages as Ezek. 38, 39; Zech. 14: Ps. 2: 48: 4-8; Micah. 4: 11-13. Two other passages should be especially noticed, i.e., Joel 3: 9-17, and Rev. 16: 13-16. I would ask attention to the fact, that this last passage in the Apocalypse speaks not of any battle

taking place at Armageddon, as is generally believed; that the gathering place—viz., "The valley of Megiddo." Near Jerusalem, or rather round it, is the battle-field, as the prophet Joel plainly declares.

Three questions arise here. Has this passage been ever fulfilled? Certainly not. For Israel is not yet gathered. The world is not yet converted. This fearful storm has yet to burst. This unparalleled whirlwind has yet to sweep across the world.

Are there any signs of its fulfillment? Look at the state of the nations; at Europe, filled with soldiers, many of them panting for war; at the political state of society—and say are there not tokens of the coming outburst, heavings and rumblings of the volcano that is smouldering beneath the smooth surface of society?

What are the reasons for this determination of God? The sin of man, (Isa. 24: 5); "The earth is defiled under the inhabitants thereof." The jealousy of God. He is jealous for his holy name, which man has profaned and denied, and he will vindicate its honors.

II. *The kind advice given.*—"Therefore wait ye upon me," &c. This seems to be addressed to some who differ from those described in the previous verses, such as those in the 12th verse: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." See also Isa. 66: 1-5. The Lord has his own people in the worst of times; He ever cares for, protects, and counsels them.

In prospect of coming trouble we should endeavour to get near to God. Those who are made nigh by the blood of Christ, and who always stand accepted in that blood, should ever seek to realise it, and to have access to him who hath made them to be accepted. Such should aim "to draw near," to seek, and to wait on God.

What is it to wait on God? The word "wait," says a learned Jew, signifies to have a palate, an appetite for anything, and includes earnest expectation. It is used in Isa. 64: 4, and quoted 1 Cor. 2: 9, where it is rendered "love;" also in Hab. 2: 3, and quoted Heb. 10: 37. Those who wait for the Lord love his appearing. While we wait for the Lord in loving expectation, we must wait on the Lord in earnest prayer. This waiting includes prayer, hope, patience, desire.

How should we especially wait on the Lord in prospect of awful troubles. Wait on him, and not look to second causes. Rise above the creatures and his plans, to God's determination. Wait for him, and not for events. Events are the budding of the fig-tree; but the Lord's coming and kingdom constitute our summer, Luke 21: 29-31. Wait perseveringly, not affected by man's opinions or the current of events. "Wait on me until I rise up to the prey." Do not join the song of "Peace, peace," nor the wail, "God hath forgotten to be gracious." While you wait, watch, work, and witness. Watch against pride, sloth, worldliness. Work for your own generation. Be a real servant to the household—work while you wait. Witness to those whom this storm will surely sweep away, unless they seek the only sure refuge. You know the course of the hurricane. You know against what the day of the Lord will be directed, (Isa. 2: 12.) Therefore sound the alarm faithfully. While acting thus towards others, be heedful of yourself. Look to your own soul. Wait on the Lord for information, strength, and comfort, and you shall prove how blessed are all they who wait for Him.

III. *The Lord's sublime intentions.*—"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." The word "then" is very emphatic in the Hebrew. It fixes the chronology, and shews when these things shall be. Just after the terrible outburst of God's wrath, when Israel is again made God's people and dwelling-place. The word "people," in 9th verse, is in the plural, and should be read peoples. Some suppose it refers to Israel and the Gentiles unitedly; usually the word "peoples" refers to the Gentiles, as Ps. 117: 1, quoted Rom. 15: 11; also Isa. 12: 4, &c. But this is not material; certain it is that then, both Jew and Gentile will furnish illustrations of the truth of these words, and will unite in the acceptable worship and service here described. And what a beautiful scene will then be presented! Converted Israel leading the worship of the world; see Ps. 67, 117, and especially Ps. 100—that grand old anthem. Then man shall call Israel "the priests of the Lord, and the ministers of our God," (Isa. 61: 6.) For this let us pray and hope: It shall surely come; wait we for it, therefore, patiently, and meanwhile rejoice in hope of all this glory! God will fulfill his determination, and verify his intentions. He will display his holiness, manifest his justice, avenge the wrongs of mercy, and then, having done this more fully than ever, reveal his glorious grace. Those who were blasphemous shall worship him, and those once rebels work for him.

In conclusion, let us improve and apply our subject by observing, that when God makes his people enlightened and spiritual worshippers, he will make them earnest and successful workers. These three things are here found associated—blessings from God, communion with him, and service for him. The two latter are the effect of the former. Look at these blessed streams, trace them to their source, and contrast them with what went before.

1. *There is the worship rendered.*—Here called "a pure language," in the margin, "a pure lip." This means the rendering of real worship, as the result of divine workmanship. Such "call on the name of the Lord," as Paul did, (Acts 22: 17) and as Paul taught, (Rom. 10: 12, 13.) This includes confidence, complaisance, and compassion, also a claiming him as Lord and Master. Then there will be "one Lord, and his name one," (Zech. 14: 9.) God does not account himself worshipped unless His Son the Lamb is associated with him, (Rev. 5: 13.)

Some suppose that the expression, "a pure language," intimates that the confusion

caused at Babel will be remedied, and that the restored and happy nations will all use one language. We cannot speak positively here, but this we know, that when all love and worship God, the hearts and faces of all will speak a language all will understand, even the language of love.

2. *There is work done*, as well as worship rendered. "To serve him with one consent" (margin) "one shoulder." "Putting the shoulder to the work" is descriptive of earnestness. Work for God will be no more done formally then. The heart will be in it. Worship and work must go together, if we would please God and benefit others. Those will work best who worship most. The most honored instruments have been the most devoted worshippers. Like Gideon, we must now first build our altar to "Jehovah Shalom," ("the God of peace") and then go out against the enemy, (Judges 6: 24.) This also did Samuel, David, and all the prophets. Thus was it with Jesus, God's righteous servant, laboring by day, praying by night. Thus was it with Paul, (Col. 1: 28, 29); and so must it be with us, if we would succeed in service. There is a connexion between the knee and the shoulder. Bend the knee, as Paul did, (Eph. 3: 14-19), and you will not withhold the shoulder. Those who pray little will only touch God's work as it were with their fingers' ends, and what is the use of that? Let us pray much, pray together, throw the soul into our devotions, and then we shall work for God with true devotedness.

3. *The wonders that God will effect.* "I will turn." The cause of all acceptable service and work is found in God's grace. He pours out the spirit of grace and supplication. He gives the new heart. He restores forfeited blessings, and thus fills the soul with strength to lay out for himself. When we consider the previous condition and conduct of the persons here described, and their present blessedness, we must say, there is grace indeed! And what a contrast will there be between their blessing, and the fury poured out on others.

Which will be our portion in the day of the Lord? Let us earnestly ask, what is our position now? What are we? and where are we? God help us to be honest in our inquiries "and so much more as we see the day approaching."

"KING OF KINGS AND LORD OF LORDS."

In this expression the supremacy of the Divine government is manifest. Human government is divinely ordained, but not therefore supreme nor independent. Man is divinely created, he has an appointed province in which others may owe him special duties, but this makes him none the less amenable to his Creator, in all he requires and in all he does. So in all human authority the higher law is supreme in it and over it. The child must obey his parent in the Lord. Beyond this he must not go if commanded, and beyond this parental authority does not extend. Much has been said and written in our day respecting the higher law. Of its actual existence there can be no more rational doubt, than of a higher being by whom we are created. Divine law is never repealed nor rendered inoperative unless by divine sanction, and this must in all cases be clearly shown if it ever can be shown. The common law of England expressly affirms, "If any statute be made contrary to the law of God, it is null and void." Socrates is reported to have said before the tribunals by which he was condemned to drink the fatal hemlock, "O, ye Athenians, I embrace and love you, but I will obey God rather than you; and if you will dismiss me and spare my life on condition I should cease to teach my fellow-citizens, I would rather die a thousand times than accept the proposal." This declaration of this distinguished heathen sage has been the admiration of scholars of every age and country. The sentiment has been approved and applauded by those who have little respect for the Scriptures. The same sentiment was equally well expressed by the intrepid Apostles when the sanhedrim required them not to preach in the name of Jesus; "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." The apostles might have alleged that they had objected to such a decision, that Jesus was the Messiah, proved such by his resurrection and by the miracles wrought in his name; that these points had not been met; that the decision was extra-judicial; but they chose at once to put their demur upon the doctrine of the higher law. They had been expressly and personally commanded to teach in that name, and now they were as explicitly prohibited from doing it. They did not hesitate a moment whether to obey God or man. If, then, human statutes infringe upon God's law, they are null and void. Great care is necessary in determining the point of conflict, but when this is found, but one course is opened to the human conscience. Obey the King of kings. Legislators, if they would have their enactments obeyed, must never overstep this line, and those under law be careful that they come up to it. The King in Zion is to be supreme, all authorities and laws to be subordinate to him.

"EVER YOURS TILL GLORY."

The Rev. Robert Murray M'Cheyne was a young preacher of the Scotch National Church, who, after a period of nine years of unceasing, earnest, happy labor, was called away to his crown when just thirty years old. He was laid, amid weeping thousands in a new tomb opened for him under the shadow of his own church—venerable St. Peter's of Dundee; and ever since his memoir, penned by the hand of a loving friend, has been before the Christian public, Robert Murray M'Cheyne has been regarded as a model minister of Christ. He used to sign his letters—written in a neat, round fair hand, real "spiritual love notes," as they have been termed—"Ever yours till glory." M'Cheyne's life was a perpetual inspiration; and his piety was eminently hearty

and cheerful. He dwelt, during the nine years of his earthly ministry, far away from the damps that arise about Daunting Castle, and hard by life Beulah where the sunlight ever falls. His biography has a rare power to sober us when tempted to levity, and to cheer us when tempted to despondency. To pray and to search the Word of God—to carry the hidden fire from house to house—to prepare the beaten oil for the sanctuary—to plead with dying men, and to allure to brighter worlds by the joyous tread of his own heavenward march—these formed the varied but yet unchanging employment of his fervid spirits. Love of Jesus was his master passion. His Saviour's work was his work; he was continually about it. "This one thing" he did. He never wearied and never rested. Every day he gave to Christ.

Dr. Hamilton says he used to seal his letters with a sun going down behind the mountains, and the motto over it, *The night cometh.* For souls he watched as the fish-man's wife trims her lamp in the window and watches for the storm-tossed and belated ones in the offing. He hoisted the light of Calvary; and it was his life's joy to welcome the returning wanderers into the covert from the tempest.

In prayer he must have been a mighty and prevailing wrestler. Instead of a penance it was a delight. He gave himself to prayer; and the secret of that blooming, vigorous piety whose leaf never withereth, is to be found in the perpetual baptisms which his soul received at the mercy-seat. He prayed before he sat down to his studies, before he went out to visit the sick, and before he entered the pulpit. He rose from his bed to plead for his people. He had a "scheme of prayer" and marked the names of missionaries on the map, that he might pray for them in course and by name! His Bible he read with the eager avidity of one who is delving in a gold mine with the shining ore laid bare at every stroke of the mattock.

"When you write," said he to a friend, tell me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly treasures."

Those who often heard him preach say that his sermons were artless "spillings of the heart." He overflowed into his discourses. Once when a brother minister told him that he had been preaching from that fearful passage, "The wicked shall be turned into hell," he inquired with some emotion, "Were you able to preach it with tenderness?" His few printed sermons are models of affectionate entreaty.

The Advent Herald.

TUESDAY, MAY 24, 1864.

JOSIAH LITCH, EDITOR.

THE NEW BIRTH.

"YE MUST BE BORN AGAIN."

How few heed this saying of Christ! And yet it is true that except a man be born again he cannot see the kingdom of God. "How can a man be born again when he is old?" said Nicodemus. And many in our day are equally ignorant on the subject. The kingdom of God is a state and a place of holiness, and none but the holy can enter it. Hence, sinful and depraved man must be forgiven and renovated, before he can enter there. The kingdom of heaven is a place of immortality and incorruptibility, and hence in order to enter and enjoy it, we must become incorruptible and immortal. The kingdom of God is eternal; to enter and enjoy it we must possess immortality that we may endure to enjoy.

A correspondent wishes our opinion of the new birth, whether we experience it here, or whether it refers to the resurrection of the just. We answer, both. The spirit is changed and renewed here, and the body will be at the resurrection. Christ says that, "That which is born of the flesh is flesh, our physical being; 'That which is born of the spirit is spirit.' The spirit is acted on in the spiritual birth, rather than the flesh. Thus the apostle: 'strengthened with all might by his spirit in the inner man.'" "The spirit itself beareth witness with our spirit, that we are the children of God." "It is spirit that quickeneth, the flesh profiteth nothing."

The spirit of man is the seat of the affections; and while it is depraved they will be perverse. When it is rectified, or renewed, they will be holy. The spirit regenerated, carries on a continual war against the flesh. And the flesh lusts and strives against the spirit." "And these are contrary the one to the other, so that ye cannot do the things that ye would." This conflict would turn in favor of the flesh were it not for the assistance of the Holy Spirit, who "helpeth our infirmities." The struggling soul cries out, "O, wretched man that I am, who shall deliver me from the body of this death?" And the response comes, "I thank God through Jesus Christ our Lord." "So then with the spirit I serve the law of God, but with flesh the law of sin." Rom. 7.

There is no doubt but what the perfection of the new birth will restore the body in its perfection, fashioning it like Christ's own glorious body. But while this is true, it is also true that "we are the sons of God," 1 John 3: 2. So also we are taught, John 1: 12, 13; "But as many as received him, to them gave he power to become the sons of God even to them that believe on his name; which were born, (in the past, not future) not of blood, nor of the will of the flesh, nor of the will of man, but of God."

At the resurrection, we shall be born from the dead, as it respects the body; into a new and immortal life. There is danger of undervaluing the work of grace in the present life, as well as of over-estimating it. To undervalue it, leads to despair, and paralyzes efforts to attain a state which we regard as unattainable. To over-estimate it is to become presumptuous and run into temptation. Whenever we conclude the new birth only takes place at the resurrection, we shall

not be likely to embrace it by faith, or, indeed, to seek it at all. When we conclude that we are so completely regenerated here, that we cannot be tempted and are in no danger, we are presumptuous and place ourselves above Christ, who was tempted in all points as we are; and are almost certain to fall into the snare of the devil. There are heights and depths of grace to be attained in this life which every true disciple should seek to know by blest experience. "Wherefore, come out from among them and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

NOTICE.—Bro. Litch, I would say to the Lord's stewards that Elder Luther Cool, of West Enosburgh, who values the Herald very much, is not able to pay for it himself. I believe it is paid to July next. Perhaps some brother that has been blessed under his preaching, would be glad to send it to him six months or a year.

O. ROCKWELL.

MISSION TO ITALY!

We have received from Bro. M. B. Czechowski, a Polish brother, and a believer in the coming kingdom of Christ at hand, a letter, announcing his determination to go to Italy and preach the kingdom of God. We are acquainted with the brother and believe him worthy of the confidence of our brethren; and that we shall do well to help him in his mission to the extent of our ability. His address is Williamsburg, Long Island, New York. He promises to give account of every cent he receives.

We give the following note from Elder D. T. Taylor:

"I commend Bro. C. to the sympathies and charities of all our brethren. I have known him for many years. Send him help to go to Europe and preach the coming of Jesus. Do it to the extent of your ability. May God bless him and all who aid him in his mission. D. T. TAYLOR."

We shall be happy to receive and forward any funds designed for this mission, which may be sent to this office. J. LITCH.

FOR ADOPTION.—The undersigned is desirous of finding parents who will take his motherless babe, and bring it up as one of their own. She will be twelve months old 1st of April; has light complexion, light hair, blue eyes; very intelligent, etc. Those having no children would be preferable. None but truly devoted Christians need make application. Address, stating all particulars, JAMES MORRISON, Corboudale, Luzerne Co., Pa.

Since the death of his wife, Bro. Morrison has been and is still out laboring as an Evangelist, in which work his labors are greatly blessed; and his babe needs the care of a kind mother. We hope some kind friend of the character named, will accept the trust offered.—ED.

BIBLE ADDRESS BY M. GUIZOT. DELIVERED AT THE RECENT ANNIVERSARY OF THE FRENCH PROTESTANT BIBLE SOCIETY.

"Gentlemen: Your society and all the Bible societies in the Christian world are in our day put to a severe test, and present a grand spectacle. Everywhere, in Germany, in England, in France, the attacks against the Bible renew and multiply themselves. The authenticity of the greater part of the writings of which it is composed, their dates and their authors, are contested. What is still of greater gravity, their divine inspiration is called in question. What is the effect produced by these attacks upon Bible societies in general, and your own included? Are they discouraged, or rendered lukewarm or even embarrassed by them? Not in the least. On the contrary, they redouble their zeal and activity. Look at what is now taking place in Germany, in England, in France, in Switzerland, in the United States, and in Prussia. Every day the labors of the Bible societies take a more extended development; every day their missions and their publications are spread more widely abroad. The more the Bible is contested, the greater the number of devoted defenders who arise to affirm it and to send it forth. The Bible renews itself through trials, and its battles lead but to new conquests. This is not a fact peculiar to our times. For nineteen centuries the Bible has sustained attack after attack, and has passed through crisis after crisis, which have always had the same results. In the fifteenth century, at the time the revival of pagan antiquity filled the world with surprise and admiration, the Bible was neglected and thrown aside—almost dormant. At that period with what book did those who wished to awake faith and a Christian spirit in the souls of men, arm themselves? With the Bible! A second time Rome and Greece were conquered by the Bible. It was in the name of the Bible, and to restore its empire over all hearts, that the reform of the sixteenth century was brought about, and the spirit of Biblical faith had a still greater part in this reform than the spirit of liberty. Two centuries later, at the close of the eighteenth century and in the commencement of our own, the Bible was again subject to fierce attacks; it was disdained and seemed greatly weakened. What then occurred? Bible societies were formed; Bible missions were spread all over the earth; treasures of life and of money were spent for the Bible cause; and it has reappeared more powerful than it was before it received these shocks."

But we have no need to look back so far to find examples of this kind. We will find the same lessons in a much more modest sphere, in the heart of our own society. Only a few years after its foundation, a question arose, should the apocryphal books annexed to the Bible be published with the canonical books? Opinions varied; from our friends in England there came pressing objections against the publication of the apocryphal books. What has been the result? Our society has continued to unite the apocryphal and canonical books; and a new one—the French and Foreign Bible

Society—has published the Bible without the Apocalypse. Thus the difficulties which have arisen have had no other effect than that of giving us two centres of action and of Biblical expansion instead of one. Touching us still more nearly, quite recently another question has been put to our committee—the question whether we shall publish new versions of the Bible—notably that of Geneva of 1855, at the same time as those which have so long been received over to our churches. The discussion of this question was long and serious. Several members of your committee asked, in the name of your regulations, that the distribution should not extend beyond the versions which are in a manner consecrated. I agreed with them. I thought that if the oldest and most zealous servants in the cause of the Bible felt these scruples, they should be respected, and sustained them in their resistance. From this consideration your committee has twice adjourned all resolution on the subject, and submitted the question to a patient and profound examination. But after this delay and this examination, persisting in its first opinion, the majority of your committee judged it to be their right and their duty to publish the new versions asked for by several churches, containing at the same time the version of Osterwald, when no other was especially called for. This resolution resulted in the resignation of several of the members of your committee, my old and intimate friends. I understood their motives. I honor their scruples, but I do not partake of them. I came to the conclusion, after long and mature deliberation, that persistent difference of opinion was not a reason for retiring from the society. The difference between the various versions in question do not appear to me of sufficient importance to compromise the essential character or the salutary influence either of the Bible itself or of your object. I have therefore, not thought it incumbent upon me to retire with my friends, and it is to this conclusion that I have the honor of presiding over your meeting to-day. As far as we can look into futurity, what will be the result of this incident? One more Bible society will devote itself especially to the propagation of the versions received and its use in our churches. These three societies among us will vie with each other in zeal and in efforts to assure to the work of the Bible a wider and earlier success.

Let us have confidence, then, gentlemen, in our efforts—the facts permit us, I may say they command us. I adjure you to think seriously upon this matter. Most assuredly, it is no mere human book which has resisted such attacks, which has surmounted such dangers, and which emerged victorious from every new struggle. Take the greatest sages of humanity—place the ideas of Socrates and of Confucius in conflict with so many adversaries, during so many centuries, and ask yourself if they would not long ago have succumbed, if instead of having, like the Bible, spread among all nations, their work would not now be found only in the libraries of learned men. But when God, as he has said himself, delivered up the world to the disputes of mankind, he did not renounce it entirely. Do you remember what occurred during the study of the laws which govern the material world? They were the object of long and lively debates. The idea of the movement of the earth around the sun was contested with Galileo and Copernicus, and a very long time was necessary to convince the world of the truth. The moral world has also its laws, far more difficult to unravel, and which cannot be reduced to formulas and ciphers. Our Holy Books are the divine witnesses of these laws, revealed by the supernatural action of God to be the light and salvation of mankind. Let us pursue our work, then, gentlemen, with full confidence. The Bible will traverse triumphantly all human controversies. We are here only as instruments and servants of a divine action which it is not in the power of man to disconcert.

News of the Week.

WAR NEWS.

Since our last issue, there has been a lull in the movements of the army of the Potomac. Gen. Lee retreated from his line of defenses on the Rapidan to Spottsylvania, where after some severe engagements, in which both sides suffered severely in killed and wounded, Lee again retreated within entrenchments built a year since, and said to be very strong and impregnable. The storm and mud for about a week was such as to prevent any very extensive movements; but in the mean time each party have been engaged in obtaining reinforcements and strengthening their positions. Grant has received 25,000 veterans, so that he is as strong as when the campaign opened. To what extent Lee has been reinforced is not known.

Gen. Butler has had a severe battle in rear of Fort Darling and his lines driven back within their entrenchments, where he deems his position impregnable to any force which can be sent against him. The night was dark and foggy, and the enemy was within his lines before it was known they were moving. The loss on both sides was heavy.

The movements of Sherman in Georgia are encouraging. He has continued his advance as far as Rome on his way to Atlanta, the capital of the State, the rebel forces everywhere giving way before him. Indeed, all the available rebel forces were withdrawn from the South to strengthen Lee in Virginia. But it is expected they will make a stand at Atlanta, and resist to the last extremity.

The people of the South feel that the issues of the war are to be settled by the result of the campaign, and hence the desperation with which every inch of ground is contested. The present appearances are, that the campaign will be a protracted one, most persons believing that if Richmond is taken by next autumn, our army will do well. The suspense of the public is intense, and

will continue to be so until the question is finally decided.

Gen. Kautz has made another raid with Federal cavalry on the railroads around Richmond. He had previously cut the great railroad to Weldon on the west, south and east of Petersburg, and damaged the rebel communication with the South. But the Danville railroad, connecting with the road to Lynchburg, by which supplies could be sent to Lee was untouched. This important line of communication was the object of the expedition which left City Point on the 12th. The track of the Danville railroad was destroyed at Walfield, twelve miles from Richmond, at Powhatan Station, further on, at Chokey Station, and at Flat Creek. At Wellsville, on the Southside railroad from Petersburg to Burkesville, damage was done. At Wilson's Station, six miles beyond, and Black and White Station, where army supplies, with the depot and track were destroyed. Here the command turned to the east, and came up on a parallel with the road from Petersburg to Weldon, where what had been repaired by the rebels of the previous operations of Gen. Kautz, was again destroyed. An immense deal of damage was done to the enemy, with but little loss to our troops.

The rebels are preparing to send out raiding parties all through West Virginia, Kentucky, Tennessee, Mobile and Arkansas, to do what damage they can to the Unionists in those States.

We have need to humble ourselves under the mighty hand of God and cry to him day and night for deliverance.

Our Government do not yet seem to comprehend that God has a controversy with us for our oppressions of the colored race. An enabling act for the organization of a State government for Montana, providing for the enfranchisement of all male citizens, &c., passed by the Senate, has been disagreed to by the House, who insert "all male white citizens." This is unjust. The men who fight our battles have a right to citizenship and a vote, and it is the duty of Congress to give it to them whenever it is in their power. But we must bide our time. The work goes on much faster than we could have expected.

A letter from an officer on an American war vessel, dated Dover, Eng., May 4, says: "It has been known to us, through Confederate Naval Officers, that the Alabama was coming here, and that the combined Confederate pirates are to make a demonstration on our Northern coast, as soon as they can get ready. The detention of the Rappahannock and non-arrival of the Alabama here postponed it over a month. This comes direct from Confederate officers aboard the vessels, through our spies."

Intelligence from Richmond advises the arrival there of twenty heavy mortar guns from France, by the way of Wilmington, but in what position they were to be placed is not known.

It is a subject of considerable merriment in camp that the charge of the famous Hampton Legion, the flower of the Southern cavalry, was repulsed by the colored troops of Gen. Ferrero's command.

The Richmond Enquirer says the conscription is to be enforced at the rebel capital so as to draw in the Marylanders, many of whom ran away from their own State to escape the draft ordered by our Government.

The Vicksburg correspondent of the St. Louis Republican thus refers to our mastery on the Mississippi: "Notwithstanding the flurry at Fort Pillow, and the fight at Memphis, with a remittent scare at Natchez, our army still holds possession of the Mississippi, and at this time its occupation is hardly disputed. This may indeed be the calm which precedes stormy times; and it is some encouragement to know that there is no reasonable prospect that the rebels can obstruct its navigation for more than a few hours. All of the places where it is desirable to have military posts for strategic purposes have been so fortified and garrisoned as to make attack improbable. At Columbus, Memphis, Helena, Vicksburg, Natchez and Port Hudson, we have heavy guns. All other posts might be taken, and still the possession of the river must be ours. The rebels cannot haul siege guns to the river safely, and if our officers do their duty they cannot capture those already there. For the protection of the minor posts and field works at various places we are relying upon the forces in garrison, aided by gunboats."

GENERAL NEWS ITEMS.

Fruit prospects in New Jersey are said to be good.

The dry house of Baldwin & Co.'s shuttle factory at Nashua, N. H., was burnt last Thursday.

The gun and sight manufactory of N. R. Davis & Co., in Assonet, was totally destroyed by fire. Loss, \$10,000; no insurance.

In the commune of Hure, near La Reole, France, is a vine loaded with 2,500 bunches of grapes, each being from eight to ten inches in length.

The draft has begun in Kentucky, and slaves as well as white men are drawn. One man in Owens county had three of his four slaves drawn.

Gov. Curtin has issued a proclamation calling upon the citizens to form military organizations in order to be prepared for the forthcoming call for 300,000 men.

Workmen are busily engaged in completing the submarine portion of the line of telegraph to Gen. Grant's headquarters, which will place him in direct communication with the War Department.

Wm. Burnett, of Amesbury, Mass., an elderly man in easy circumstances, committed suicide by hanging Thursday last, through fear of coming to want. He leaves a son and daughter.

A submarine boat propelled by compressed air has been built at Rochelle, France. It is intended to pierce an enemy's vessel under water, leave a combustible shell on her side, and then to discharge it by means of electricity as the boat retires to a safe distance.

The Watch Company at Waltham, Mass., is now turning out a watch in every four minutes, or one hundred and fifty per day.

During the last three months sixty pieces of cannon have reached New York for the defence of her harbor.

Benjamin Morey, who was the only man drafted to fill the Norton quota, is the only colored man enrolled in that town.

Counterfeit fives on the Merchants' Bank of Lowell are in circulation. They are well executed.

The old Unitarian church in San Francisco (Rev. Starr King's first church in California) has been sold to a negro congregation.

The old Penn mansion in Philadelphia is to be purchased by the Pennsylvania Historical Society, which has raised \$30,000 for that purpose.

The military authorities took possession of the printing and publishing offices of the N. Y. World and Journal of Commerce, the two papers which published the bogus proclamation in that city last week. A reward of \$15,000 has been offered for the author of the fraudulent document.

Spottsylvania Court House, mentioned in the dispatches from the seat of war in Virginia, is the county seat of Spottsylvania county. It is a village of less than 200 resident inhabitants, situated on the Po (or Ta) river, a branch of the Mattaponi. It is 30 or 32 miles east of Orange Court House, about 14 miles southeast of Fredericksburg, and by the course of the roads, 65 miles north-northwest of Richmond.

Mattaponi river, in Virginia, watering the present battle-fields, gets its name, oddly, from four separate branches running southeasterly. The southernmost branch is called Mat, the next one Ta, the next Po, and the last Ny. In the forks of these syllabic streams the armies are enacting the bloodiest drama of the war. Spottsylvania is situated upon the Po, a stream which is only a few inches deep, ordinarily, and half a dozen yards wide. The North Anna river is about the size of Bull Run, and when swollen by rains is not fordable.

LETTERS RECEIVED.

L. Osler, D. I. Robinson, P. A. Beckwith, Geo. Herron, John Graham, M. L. Jackson, Benj. McCleary, R. D. Wynhoo, Jerome Dalton, Edwin Edgerton—money was received. S. B. Ensign, Amanda Truax, J. Pearson, Geo. W. Gregory, John Chapman, M. B. Loring, Johnathan Whitmore—please send your articles. O. Rockwell, B. S. Reynolds, Calvin Beckwith, Gracie, Charles V. Bean, J. J. Kittredge, M. J. Crosby, H. H. Tilley, Charles B. Snow, S. D. Silliman, J. L. Clapp, J. S. Bliss, J. D. Boyer, Reuben Hurlbat, C. A. Thorp, R. Robertson, Mrs. C. F. Woodman, J. J. Pearson, Levi Hooper—will be attended to soon as editor returns. E. L. Curtis, R. Shepherd, R. Hutchinson, Wm. Richardson, H. P. Buttrick, Freeman Sheldon, James Everall, George Eyster, George W. Lewis, J. M. Orrick, will be attended to as soon as Dr. Litch returns. J. T. Beitel.

FOREIGN NEWS.

Foreign news is up to May 13. The rebel cruiser Florida destroyed the ship Avon, of Boston, on the 29th of March, in lat. 14 N. lon. 34 W. Capt. Howes and family and seven men of the Avon arrived at Plymouth on board a vessel from Mauritius. The Avon was bound from Queenstown to Guano.

The British channel fleet had left the Downs and returned to the westward.

Mr. Gladstone made an important speech in the House of Commons on Mr. Baines' reform bill, going so far as even to advocate manhood suffrage. The liberal journals are jubilant over Mr. Gladstone's position, and regard this defeat as the commencement of a great reform victory.

The Morning Post has a special telegram from Heligol of the 10th, which says that in the naval engagement there were 170 killed and wounded on the German side, while the Danes had 58 wounded and only one killed, and their ships were uninjured.

The German squadron was at Copenhaven. The Danes had left for Norway.

The Danish Minister of Justice and of the Interior have resigned, being dissatisfied with the suspension of the blockade having been agreed on.

The Times correspondent at the Danish headquarters says the whole disposable force of the Danish combatants is only 24,000, while the Austrians in Denmark number 80,000. The Allies compelled 2000 of the inhabitants to assist in demolishing fortifications of Fredericia.

The Vienna Post Zeitung says the conference has agreed to commence negotiations on the 12th. Peace prospects are not unfavorable.

FRANCE.—M. Rouner, in the Corps Legislatif had been defending the Government from the recent attacks in the speeches of M. Berryer and others. He fully acquiesced in the policy of peace, and said peace was in the hands of France, and France would only open that hand when compelled to defend her honor or inviolability of her frontiers. He hoped now for a pacific solution of the conflict in Northern Europe. He considered that the Mexican question had a very reassuring aspect, and was fruitful in results.

ITALY.—The Italian Parliament had been debating the foreign policy of the Government, and strong denunciations were uttered against the continuance of the Papal Government at Rome. No action was taken.

POLAND.—It is reported that six innocent young Poles at Opatow, while walking the streets, were arrested, and hanged on the same gallows without trial.

WEST COAST OF AFRICA.—The April mails from the West Coast had reached Liverpool.

The Emperor of Mexico reached Madeira April 20th, and sailed again on the same day for Vera Cruz.

The King of Dahomey, with a large force attacked Pabeskoto, and was repulsed with a loss of 100 in killed.

NEW HOLY ALLIANCE.—The New York Herald of the 20th says, that Napoleon is making an effort to form a New Holy Alliance of which he is to be the Head. This seems to be the great object of the European conference.

CANADA EAST AND NORTHERN VERMONT CONFERENCE.

The meetings of this Conference will be held (D. V.) in Cabot, Vt., commencing Tuesday, June 14th, and will hold over the following Sabbath. On Tuesday at 1 o'clock there will be a social prayer-meeting, and preaching may be expected in the evening at six. Probably there will be two sermons each day afterwards. As it is desirable that the Conference should be organized Wednesday A. M., it is hoped there will be a full attendance at the commencement. Let our churches be reported by letter; and let all make an effort to attend. Come to our annual feast praying for Jehovah's blessing. Come, for the shadows deepen which betoken the day of labor drawing rapidly to a close. Come, for the Master invites thee to his worship and waits to be gracious. J. M. ORRICK, Secretary of Conference.

THE RUSSIAN TELEGRAPH.—A dispatch was received at Queenstown 10 minutes past 10 A. M., on the 8th of May, dated Irkutsk, Siberia, May 8, 10 minutes past 8 A. M., stating that the Siberian line from Irkutsk to the Chinese frontier, 470 miles, would be opened by the end of the year. The distance from Irkutsk to Queenstown is over 6500 miles.

The Russian Government has agreed to construct and keep in order this line to the Amoor river. In the meantime our Pacific Telegraph has been thrown across and is in steady and profitable working order to San Francisco. This leaves a line of but about four thousand miles to be accomplished. That is about seven hundred miles through our own gold-bearing regions and Oregon with five hundred more through the British gold-bearing regions and settlements, all of which will no doubt ultimately pay well for such a connection with the Atlantic States and Europe.

After that comes about a thousand miles through the Russian possessions in America, to Behring's Straits, seventy miles across these, and about seventeen hundred miles through Kamtschatka and Russian possessions, to the Amoor river. In all, not quite four thousand miles, of which twelve hundred will pay working expenses, apart from any connection with Europe.

MANUFACTURES FROM CORN-HUSKS.—Mr. Canisius, American Consul at Vienna, has sent to the department of Agriculture at Washington a communication upon the subject of manufactures from the husks of Indian corn at Schloegelmühle, in Austria. The enterprise appears to have been successful beyond expectations. Among the articles manufactured from the husk-fibre are yarn, paper, stuff, linen, drillings, oil-cloth, knapsacks, fire-buckets, tar-covers, letter-envelopes, flower-paper, cigarette-paper, photograph paper and parchment paper. The linen does not appear to be of fine texture, but it is well adapted for all common purposes. It is of close texture, heavy and very strong. Corn-husk paper is sold at prices as low as paper made from rags, and it is said to be equal to the finest linen paper. For tracing and drawing paper it is superior to the article now in use. Mixed with rags, the husk-fibre produces the finest kinds of fancy paper. The cost of the manufacture last year at the Imperial Mills at Schloegelmühle was 273,740 florins, and the amount of the product 379,000 florins, making a profit of 106,260 florins, or 38 1/2 per cent.

DEATH OF NATHANIEL HAWTHORNE.—Nathaniel Hawthorne, one of the greatest writers of this country and the time, died at Plymouth, N. H., last week. Though his health had been failing for a considerable period, and has caused much anxiety among his family and friends, his sudden death will strike the public, and the great body of the admirers of his genius, with surprise as well as grief. Mr. Hawthorne started a few weeks ago, on a tour in New Hampshire, in company with his friend, Ex-President Pierce, and hopes were entertained that his decaying strength would be invigorated by the journey, but the hand of death was on him, and he grew daily weaker and weaker until, painless and without a struggle he expired.

He was born in Salem, Mass., in 1807, and graduated at Bowdoin College in 1825. In 1837, he published his Twice Told Tales; in 1845, he edited The Journal of an African Cruiser; in 1846, Mosses from an Old Manse; in 1850, the Scarlet Letter; and in 1851, The House of the Seven Gables.

ARMLESS SOLDIERS.—It is mentioned that in a late religious service in Nashville, Tenn., the chaplain requested all who had found Christ in the army to raise their right hands. Nearly twenty lifted the signals of faith.

It then occurred to the officiating brother that some might have no right arms. He then desired those who were thus afflicted to raise the left hand. Several immediately answered to the call. The thought now flashed upon the mind of the chaplain that there might be armless disciples who had found the Saviour on the tented field; and he further asked any who were present, of this kind, also to rise. Three heroes, emphatically unnamed, rose, bowed in token of their loyalty to Immanuel, and sat down. This scene was touching and impressive.

A CHANCE FOR THE BOYS.—RAY TUPPENCE, which before the war, was sold for four dollars per barrel, now commands the enormous price of eighty-four dollars. Boys who are on the alert for "jobs" could do a handsome business by collecting turpentine from the pine forests of this vicinity, where it may be found in considerable quantities, and disposing of it to our blacking manufacturers, who will readily pay 20 or 25 cents a pound for it.—N. B. Gazette.

CALMNESS OF FAITH.

A writer in the Spectator gives an account of a recent earthquake in Manila, as described by an eye-witness—I walked slowly homeward, and having to pass near the cathedral, I went in. Being the eve of the *Fete Dieu*, I found it crowded with worshippers. Men and women of every hue of color were mingled with children whose father skins contrasted strongly with that of the elders, especially those whose parent were Europeans. There is at all times a striking devoutness displayed in the churches, but this struck me especially on this evening, no doubt because of the solemnity of the occasion. How many were in the building, I cannot say, but the number was very great, for, though the cathedral was exceedingly large, I could not see a space large enough for a single additional person beyond a few feet from the door by which I entered. Some notion may be formed of the number present from the fact that at this time there were not less than twenty-five priests officiating in the different parts of the sacred edifice. The air was so bad I did not remain more than two or three minutes, though the service had not long begun.

Not many minutes after, the same spectator returned to the spot where the cathedral had stood. Not a dozen people, he thinks, had escaped out of the building before it came crashing down upon two or three thousand which its walls alone must have contained. The scene to which he was a witness, was one of no common order.

"When I reached the ruins," he says, "men and women were already working at those parts where appearances indicated the possibility of most speedily reaching bodies. The largest group was collected round a chapel, a small portion of which was upheld by the peculiar way in which a beam had fallen. Women were sobbing, and men were listening anxiously at a small opening, where a window had formerly been. Faint groans issued from it, and I could hear a voice—that of a girl, I thought, but it turned out to be one of the choristers—asking piteously for help and deliverance. Then a low but deep bass voice, doubtless that of the priest who was officiating at the time of the calamity, uttering the well-known words, 'Blessed are the dead which die in the Lord. Yes, saith the Spirit, for they rest from their labors.' As these words came forth, those outside burst into a passion of tears, which was soon choked in order that they might hear if the voice spoke again. There were some deep groans, apparently wrung from the speaker by intense pain, and then the same voice spoke in a calm and even tone, as though addressing a congregation. 'For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God.' Silence followed for some minutes, and then a deep voice came forth which was so low that only I and a few others could hear it. 'Farther, in to thy hands I commit my spirit,' and with the utterance of those words of faith and prayer the spirit must have left the tortured body, for not a sound was heard after this, except the piteous prayers of a child."

It is not easy to imagine a sublimer instance of the faith which, encountering in His own visible person the awful Earth-shaker and Destroyer, can see in Him nothing but the Eternal Rock of stability and of peace. The voice comes in the earthquake, but the earthquake does but disguise to the priest's glazing eyes the still, small voice which bids him rest from his labors. It reminds him only of that greater earthquake which rent in twain the veil of the Temple, when a deeper dismay was vanquished, and a greater work was finished.

UNSEEMINGLY EXTRAVAGANCE.—The lavish expenditure and love of display which is becoming prevalent among a portion of our people has called forth many remonstrances; and there are voices—not crying in the wilderness, but strong in their utterances, among men that cannot let the folly pass unrebuked. Nor should they. We reproduce herewith an article upon this subject which recently appeared in the Evening Post:

"A man builds a marble stable on the rear of his lot, at a cost of eighty thousand dollars, and fits up a private theatre over it. Another pays eight thousand dollars for a pair of horses to drive on the road for his pleasure; and many give from fifteen hundred to three thousand for the same object. Another provides a dinner for a dozen friends—rejecting the old superstition of the unlucky thirteen—and this simple dinner costs one thousand dollars. A children's party is given, in an up-town house, where every child is clad entirely in dresses imported from Paris. An American citizen purchases a house for over one hundred thousand dollars, and tears it down to rebuild upon its site one yet more costly. These are signs of the times—are they not evidences of a state of things unhealthy, feverish, threatening to the honest simplicity of our political life; and threatening not less evil to the ideas and the principles of which that life has hitherto been a fair exponent? What business have Americans, at any time, with such vain show, such useless magnificence? But, especially, how can they justify it to themselves in this time of war? Some men have gained great fortunes during the last two or three years; but that does not excuse their extravagance. Is there nothing worthier than personal adornment in which to invest their means? Are there no enterprises open to these men of fortune which would benefit the country and their fellows as well as themselves? One man spends two hundred thousand dollars upon a dwelling-house; but he might build with this sum a long row of decent cottages, to rent to people in moderate circumstances; he might enable fifty or a hundred families of workmen to live cleanly and respectably in New York, and thus make himself a public benefactor—and that without sinking his money where he can never recover it. Or, instead of dressing a few children in silks and jewels, and robbing them of the freshness and charm of youth by these vanities, why not spend the money in sending the home-

less children of the city to comfortable farm-houses in the West, where they will be trained to industry and virtuous conduct, and grow up good citizens? The sum wasted on a dozen children at a party would probably suffice to send a hundred to the West, and make honest citizens of them. In England, during the French war, useful enterprises of all kinds were originated, and prospered. There was then, as with us now, an inflated currency; great fortunes were made by speculative ventures, as here now. No doubt, too, there was extravagance; but there arose, at the same time, a spirit favorable to useful enterprises of many kinds—such as we wish could obtain amongst us. We have far better opportunities for such use of capital; we have mines, new manufactures, waste lands to be developed and brought into profitable use; we have comparatively a new country to our back, in which the prudent capitalist can see a thousand opportunities to increase his store, and at the same time, benefit his countrymen. The citizen, therefore, who wastes his gains upon ostentatious houses, extravagant furniture, dress, or food, commits a crime against his country. And especially is extravagance culpable in New York, where, though but half the island is built upon, there is scarcely a place fit for an honest workman to bring up his family in, or where they are not exposed to the corrupting influences of squalor and vice."

PILGRIM STANDFAST.

A staunch old pilgrim he was as ever set out for the celestial city. No persecutions, nor any allurements of pleasure, could turn him aside from the right way. Such a pilgrim was sturdy John Knox, who, when the lords of Queen Mary's court bade him stop his preaching, giving him but one alternative—"silence, or the gallows"—would make answer: "My lords, you are mistaken if you think you can intimidate me by threats to do what conscience and God tell me I never shall do. Be it known to you that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven, or rot in the bosom of the earth."

The same Standfast blood beat strong in the heart of the martyr Hooper, when he went with a firm step to the fatal stake. "I am come hither to end this life," he said, "because I will not gainsay the truth I have formerly taught you." And when a pardon from the Queen was set before him, he cried out with a determined voice, "if you love my soul take it away; take it away." The price of that pardon, he well knew must be a denial of the faith. So Bishop Latimer, when summoned before the "bloody Mary," said, "I go as willingly to London to give an account of my faith as ever I went to any place in my life." As he rode through Smithfield—that spot which had such a baptism of martyr's blood—he said, "Smithfield has grieved for me a long time."

Perhaps it is quite as hard for Standfast to pursue its integrity amidst the temptations and pleasures of the world, as in fires of persecution. Where persecution hath slain its thousands, worldliness hath slain its tens of thousands.

A poor woman in India who had embraced Christianity, was offered back the jewels and money which had been taken from her, on condition that she would return to her old religion; but she replied: "O no, I would rather be a poor Christian than a rich heathen." And still another Mr. Judson tells us of who was very fond of her jewelry, yet desired to follow Christ. When he asked her if she was willing to sacrifice them for his sake, she was for a time much disturbed; but at length taking off the gay necklace, which was her especial pride, she said with sweet and touching simplicity: "I love Christ more than this."

Can we all when the world holds out its glittering baits to us, lay them aside with the same steadfast spirit, and say with her, "I love Christ more than these?"—A. Y. Chronicle.

Correspondence.

FROM GEORGE W. GREGORY.

Dear Bro. Litch—I have often thought if I possessed the means I would do a great deal to spread the truth. And if I had the ability would often contribute to the columns of the Herald, and gladden its readers with my communications the same as they do me with theirs, but think the little I can do is of no consequence, and fail to make a trial. I suppose others have similar feelings. Brothers and sisters, when we excuse ourselves on the ground of inability, we overlook the fact that he that is unfaithful in little would also be in much, and no doubt the Lord would also be in much because we refuse to use in his service the little he has given us. I have thought on this matter seriously of late. When time ends it will be too late to work, what we do must be done now, and we must have union and cooperation in this work; I notice in the Herald a little tract advertised, just the thing to circulate. "Will Christ come to earth to reign?" I will make a proposition. If any brother or sister will buy one hundred of those tracts and send them to me, I will circulate them, and use my best endeavors to have them go into one hundred different families, or I will buy one hundred and send to the brother and sister that will agree to circulate them in the same way. Who will reply?

Yours truly,
GEORGE W. GREGORY.
Winchendon, May 16, 1856.

FROM BRO. C. CUNNINGHAM.

Dear Bro. Litch—Permit me to say that the ten days' meeting which Bro. Edwin Burnham held with us, from April 24th to May 3d, as announced in the Herald, resulted in the quickening of the church; the reclamation of several wanderers from God, and the conversion of about thirty persons. Of these, several were from among the Sabbath school children. The work commenced among the children, and seems to be still

progressing among them. The entire village has been stirred by the power of the holy Spirit, and very many are still feeling his convicting influence. We continue to hold four meetings a week, besides the Sabbath meetings, which are well attended. My prayer is, "O Lord, keep alive thy work."

Brethren still remember me in your prayers.
C. CUNNINGHAM.

FROM B. S. REYNOLDS.

Dear Bro. Litch—I have just returned from Fingal, where, after much hard labor, I was blessed with an outpouring of the spirit of the Lord. About twenty were brought to Christ, including backsliders and unconverted persons.

Yours,
B. S. REYNOLDS.
Wellington Square, C. E.

Obituary.

RICHARD K. WHITEHOUSE.

Died in Bolton, C. E., April 29, 1864, Bro. Richard K. Whitehouse, aged 54 years, after an illness of about four months of rheumatic fever, which ended in dropsy. Bro. Whitehouse formerly lived in Alton, N. H., from thence he removed to Canada, where he remained until his death. He was a Baptist in faith, until a few years ago he embraced the Advent doctrine, and united with the Advent church in Bolton, C. E.

I visited him several times during his sickness. Although he was nearing the shadow of death, yet he feared no evil; confident was he, that He in whom he had believed, was able to bring him from the very dust to sing praises anew to him, when death should be swallowed up in victory. He was a noble and devout man, and one to be loved and respected. He was an indulgent husband, kind father, charitable neighbor, and a faithful and devoted Christian.

Asleep in Jesus! How comforting to the companion and children, who know that God, having brought again from the dead the Lord Jesus, will bring from the graves those that sleep in him.

He leaves a wife and three children, and three brothers and four sisters to mourn his loss. But they mourn not as those without hope; for if only faithful, they will soon meet him. A discourse was delivered by the writer to a large and attentive audience, from Acts 26: 8.

Though in the dust I lay my head,
Yet, gracious God, thou wilt not leave
My soul forever with the dead,
Nor lose thy children in the grave.
O, glorious hour, O blessed abode!
I shall be near and like thy God,
And flesh and sin no more control.
The sacred pleasures of the soul,
Which angels share, shall be my lot.
JOHN CHAPMAN.

HORACE SORTWELL.

Died at Swanton, Vermont, March 1, 1864, Horace Sortwell, in the 36th year of his age. He sought and found the Saviour nearly two years before his death, under the Rev. B. S. Reynolds' preaching, but lost his hope in Christ; but by the power of God and praying friends, he was again brought to feel his need of a Saviour. He was baptised a short time before his death by the Rev. I. S. Mott, who preached his funeral sermon from Amos 4: 12.

He leaves a wife and two small children to mourn his loss, but not as those without hope.

Of late I've heard the widow sigh,
While trickling tears fall from her eye,
Saying, "Alas, I'm in distress!
My children they are fatherless!"
Dear mourning friend, do not complain,
Your husband's gone with Christ to reign,
His suffering body is at rest,
His memory and his soul is blest.
AMANDA TRUAX.

Notices.

Please inform the friends through the Herald, in the region of Colburn, Smithfield, Bellville and Kingston, that I purpose to make them a visit to preach the Gospel, as soon as possible, by the Divine permission. DANIEL CAMPBELL.</

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

WHOLE NO. 1200.

BOSTON, TUESDAY, MAY 31, 1864.

VOL. XXV. NO. 22.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 16 1-2 Kneeland Street, (Up Stairs),
BOSTON, MASS.

J. Litch, Editor.

To whom remittances for the Association, and communications for the Herald, should be addressed.
Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

BOARD OF CONTRIBUTORS.

REV. J. H. PEARSON, DE R. HUTCHINSON,
REV. L. OSLER, REV. O. R. FARRER,
REV. S. S. GARVIN, REV. D. L. ROBINSON,
REV. F. GOSWELL, REV. J. H. SHIPMAN,
REV. D. BOWDITCH, REV. H. MAIDEN.

COMMITTEE ON PUBLICATION.

L. OSLER, J. PEARSON, R. R. KNOWLES.

[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

LIFE-PICTURES FROM THE GREAT BIOGRAPHY.

CHAPTER I.

It was evening. The last faint rays of the glorious day-kling fell on the cities of eastern grandeur, and the golden and crimson tints were fast deepening into purple, while one by one the stars came forth in the azure vault of heaven and looked serenely down upon the habitations of men. The shadows of night gathered over the earth, while the goddess of evening sat on her throne, and spread wide her banner of gems and diamonds above the sleeping plain. The Angel of sleep sped swiftly down the airy pathway, and waving her golden wand, she scattered the seeds of repose on the fragrant air. She entered alike the princely palace, and the lowly cottage, the hall of grandeur and the hovel of poverty; she closed the weary eyes of sorrow and pain; she breathed softly upon the rosy cheek of childhood, and the childish prattle is hushed in slumber; she set the seal of repose alike upon the youth and the aged, the matron and the maiden, and then her mission of mercy ended, she winged her way back to the golden gates of heaven.

Suddenly a brilliant light appeared in the east; the stars paled, the moon veiled her face, the earth shook to its foundation, but so well had the angel of sleep performed her work that man saw not the glory nor felt its power. Slowly the fiery cloud descended until it rested above the walls of a lowly cottage; heavenly music filled the air; its sweet strains were like the glad songs of the redeemed; then a silence, an awful silence, broken by a voice whose tones were like the glad rushings of a mighty wind, or the voice of many waters, "Abram," and a human voice answered from the lowly roof, "Lord, here am I." And a voice from the clouds in thunder tones pealed out, "Get thee out of thy country, and from thy kindred and from thy father's house unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the earth be blessed."

The voice ceased, the angels struck their harps, the cherubim clapped their wings, the fiery cloud ascended to the throne of heaven; the light, the music gathered up itself, and as the pearls portals closed, the air fell dark and dead. "O, it was exquisite, that burst of heavenly music, and as it swelled out upon the midnight air, it seemed as if heaven had indeed descended to earth, and angels tabernacled with man. But the heavenly chorus was ended, the guard of honor had gone home. Thus the great God of heaven and earth gave his commandments to the children of men. And to whom was this commandment given? On whom was this abundant blessing bestowed? Who among earth's vile children were deemed worthy to receive such glorious promises from the lips of Jehovah?

Daylight dawned in the east. The rosy flush of morning chased away the night shadows, and the gleaming turrets and glittering spires of Haran flashed back the golden sunshine. The joyous twittering of birds, the low bleating of the flocks upon a thousand hills, the merry shouts and gay laughter of happy childhood, the murmuring of the distant waters, and the soft tinkling of the morning bells, were all mingled together in one glad song of rejoicing. Surely nature, if not man, praised the great Creator of the universe.

Busy feet press the dewy turf, swelling hearts throb beneath many a vesture, silent tears course down many a fair cheek as Abram with his lovely wife and fair-haired nephew go forth to seek the promised land, obedient to their Master's will. They bade a long farewell to the home of their fathers, and the friends of their youth, and turning their faces steadfastly toward the south, they sought a home among strangers. Bright visions of a glorious future, of a land flowing

with milk and honey, of fertile valleys and verdant plains mingle with sad memories of the past, of the joys they are foregoing as they journey toward the land of promise. They fear not the dangers that may surround them; no insurmountable obstacles rise mountain high in their pathway. Famine and pestilence and death stalk before them, but they heed them not. The tempter lures with all his treacherous arts, still they turn not aside. God has commanded and they obey. Duty opens the gate and points beyond the city's walls, and they enter the beaten track. Faith points them to a city whose walls are jasper and whose streets are gold, and they press on. They have faith that the promised inheritance will be theirs at last. They place implicit trust in the Master they follow, in the God they worship. The star of Hope looks sweetly down upon them, and the angel of Hope beckons them on. What earthly power can harm the chosen of the Lord. They have no need to fear. They rest in the shadow of the wings of Omnipotence and underneath the everlasting Arms. Already by faith they were heirs to an inheritance rich in the abundance of its treasures, glowing in the smiles of perpetual sunshine. The blessing of Jehovah rested upon them, and faith was their guiding star. Far in the distance shone the beacon light above the promised inheritance, their future home, and the rainbow of promise glowed in the heavens.

[Original.]

THE BOOK OF HEBREWS.

The history of the Jewish people presents most manifest proofs of the hand of God, and is so understood and spoken of by all the sacred writers. But the divine design in this dealing with this remarkable people, is probably no more fully or clearly brought out, than in that most interesting book, known in the sacred canon as the Epistle to the Hebrews. Here we have the types and shadows of the old dispensation explained and applied, and in the light of this inspired commentary, the history of the Hebrews, from the call of Abraham to the present time, is made to appear significantly interesting and instructive.

The Apostle begins by asserting that the Old and New Testament revelations were given by the same God, and infers, therefore, that they must agree together, and mutually explain each other. The superiority of the Gospel over the law is asserted, being given by the promised Son of God, the appointed heir of all things; who, being the manifested glory and incarnated representation of the invisible Father Almighty, and sustaining the universe by his power, having made an atoning sacrifice of himself for the sins of men, had returned in his human nature to that majesty with the Father which was essential to his divine nature before the world was made. The preeminence of Christ to angels being established, he thence concludes that the dispensation introduced by Messiah, had higher claims upon men than the one introduced at Sinai by the disposition of angels.

The preeminence of Christ, as the apostle and High Priest of the new covenant, to Moses, is next noticed, and a warning drawn from the fact that we should guard against an evil heart of unbelief, lest we be excluded from the promised future rest, as were those who perished in the wilderness, from the promised Canaan.

The typical significance of Israel's rest in Canaan is next shown, and the fact that Israel's introduction by Joshua, into old Canaan, did not fulfill the promise of a future rest stated. The superiority of Christ to Aaron, and his priesthood to the Aaronic, as appearing in Messiah's being after the order of Melchisedec, is then argued, from which the conclusion is drawn, that Jesus was made surety of a better covenant, and that the old covenant being imperfect, was superseded by something better. The contrast between the worldly sanctuary, with its appurtenances and attendant ordinances, and the holiest in heaven where Christ ascended to intercede, is presented. Then are shown the privileges and duties growing out of this change of institutions.

We then have brought to view the nature, objects, fruits and results of faith; when is shown most clearly the bearings of the promises made to the Jewish fathers; that not old Canaan was the final and important object held out to the view of Abraham, Isaac, Jacob, and their pious descendants, but the renewed earth, brought back from the curse, and made the better and heavenly country, in the faith of which they lived, pilgrimaged, labored, suffered and died.

After calling attention to some of the heroes of faith, as an incentive to patient perseverance in the Christian race, the apostle gives instruction in regard to Christian endurance in the midst of suffering. He then sums up his entire argument of contrast, by giving a most impressive description of the delivery of the law at Sinai; and then brings to view the superior privileges of those who live in this dispensation, and hence our increased obligations; a faithful regard of which he especially urges in view of the fact that at the giving of the law, the voice of God shook the earth. But the

assurance is, that not only the earth, but all mutable things will be shaken and removed, and only the immutable will remain; among which will be the kingdom of God, which will stand forever, and be given to the saints of the Most High.

The apostle concludes the Epistle, by drawing some practical lessons from the survey he has taken; and sums up the whole in that most beautiful and instructive salutation, which is an epitome of the Gospel, and a compend of Christian obligation, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." L. O.

[Original.]

TO THE SABBATH SCHOOL IN PROVIDENCE.

Dear Young Friends—Your benevolent offering to the dear children of this benighted people, was received April 30th. The delay of the goods from Pent Water was on account of bad roads, and they were finally brought on a pony in bags.

The past week, as the Lord's steward, I have been endeavoring faithfully to attend to the distribution of the articles you so kindly and zealously for a good cause have given. The dear children received with grateful hearts, fully appreciating what was done for them; and though the circumstances were very different with us from that of last winter, when the Boston friends sent theirs, yet I think the impression made by your gift was not the less encouraging.

O, it was pleasure to me to see the deep feeling, as each one came up as they were called into our rooms to receive the things as I allotted them singly and in tears. "Now you see what kind friends have sent you. Remember what I told you last winter; keep your practices the same. I must leave you, another therefore has taken my place. Keep neat in your persons and clothes; attend school, as you promised before; remember all I told you of the blessed Jesus, who put it into the hearts of the dear children and friends East to care for you." They promised heartily they would. I felt as I never did before, when I saw them leave for the school-room.

But, dear friends, in the midst of grief and disappointment, I am not without hope and comfort in the promises. In darkness light is springing up; good has been done through you and others, and I may add, my humble self. Now, how great the contrast! At my commencement of the school they were dirty ragged, unacquainted with school rules to a great extent. Now, let me introduce you to a school of nearly the same number, all clothed neatly, faithful in their practice of washing face and hands, and hair combed neatly, and well-behaved; their advancement rapid. They can all write letters in Indian, and some in English, that have practiced writing. Good in geography and arithmetic, &c. My successor says he never came into a school so well governed. It is the easiest school he ever taught. To God be the glory. The last part of the week was taken up in attending to matters and little ones. The house was thronged. The articles fitting nicely; nearly gone; disposed of; the calico cut into sacks and shirts.

Yours truly, in Jesus,
MARY A. CROSBY.

Pent Water, Mich., May 13, 1864.

[Original.]

THE GREAT GRACE OF GOD.

BY ELDER GEORGE EYSTER.

My dear parents belonged to a church, but did not profess religion, consequently I was brought up in ignorance upon the subject of my soul's salvation. At eighteen years of age, I was regularly catechised and received into my parent's chosen church; but was still unconverted. Three years and six months, after a hard struggle with unbelief, I found God in the pardon of my sins, glory be to his holy name. I was happy in a Saviour's love, but for the want of religious instruction, I lost my evidence and became a backslider; but through the great mercy of God, manifested in the striving of his holy Spirit for five years, I was again brought to enlist under the blood-stained banner of King Jesus. In a few years I left the church to which I was attached, because they were opposed to shouting in the congregation of the saints. After this, being convinced that the blood of Christ can cleanse us from all unrighteousness in this life, and that I was called now to preach this free grace to sinners, and that I must be immersed as a believer, I consulted not with flesh and blood, but obeyed; and glory be to God, I was baptized, I shouted praise be to his holy name.

Having received the witness of the spirit that this was the right way, I can truly say I was born in the city of regeneration, in the parish of repentance unto life. I was educated in the school of experience, and live now in perseverance. I work at the trade of diligences, and many times I do jobs of self-denial, notwithstanding I have a large

estate in the country of Christian contentment. I wear the plain garb of humility, and I have a better robe to put on when I go to court, called the robe of Christ and righteousness. I often walk in the valley of self-abasement, and sometimes climb the mountain of spiritual mindedness. I breakfast every morning upon spiritual prayer, and sup every evening on the same. I have meat to eat that the world knows not of, and my drink is the sincere milk of the Word. Glory be to God in the name of Jesus Christ, for experimental, heartfelt, Holy Ghost religion, which I enjoy in my heart.

I can truly say, I am happy on my way to the glory land, since I have made a start for the kingdom. Truly, Jesus is my greatest friend that I have in this life. O, there is none like him; he is all lovely to me. It is true, I have my trials and difficulties to encounter, as well as the rest of God's people; but choosing rather to suffer affliction with the people of God, than to obey the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasure in Egypt; for they that will live godly in Christ Jesus shall suffer persecution, and they that will suffer with Christ here, shall reign with him in glory; and if I know anything of myself, I can truly say, I am growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. I am not yet weary in the good cause of my blessed Master, for I am determined, by the assisting grace of God, to go on to perfection. Happy is he who has Gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, true humility in his heart, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Hallelujah to God and the Lamb, forever and ever. Amen.

My soul feels happy while dropping these blessed lines. Truly, I can say, that the Lord has wonderfully blessed me in revealing his holy Word to my mind by the manifestation of his holy Spirit. But what is the teaching of the holy Spirit? Jesus tells us, John 14th chapter and 26th verse, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name. He that shall teach you all things, and bring all things to your remembrance, whatsoever I have commanded you." Glory be to his name, I feel happy as well as grateful to my blessed Jesus. Since that I have the honor of belonging to the church of God, I know that my name is written in the Book of life. I have since that time been preaching the Gospel, and feel to give thanks to God, for the gift of his Son, who died for me, that I might live by faith in him. Frequently I feel constrained to cry, "And why all this grace to me?" Had he done all this for others I might be less astonished; but that he should have died for me, seems at times almost unaccountable. I live now a life of faith in the Son of God, in fellowship with the church of God, and pray that he may keep me faithfully, and give me success in turning sinners from sin to God.

"We are saved by grace through faith," saith the apostle, Eph. 2: 8. The decree, the means, the end of our salvation is grace, and only grace; the decree is grace, and therefore it is called the election of grace, Rom. 11: 5. The means are of grace, and therefore we are called according to his grace, 2 Tim. 1: 9; and we are justified freely by his grace, Rom. 3: 24; and the end is of grace, for eternal life is the gift of God, 6: 13. Both beginning, and prayers, and execution, are all of grace. "These are the riches of his grace," Eph. 1: 7. The conclusion of all, is this, God's free grace, which was first designed, will at last be manifested, and eternally praised by saints and angels; the same free grace, which from the beginning of the age of God, from everlasting, drove on the saving plot and sweet design of our salvation, will at last be glorified to purpose, when heaven's inhabitants will be ever digging into this gold-mine, ever rolling this soul-delighting and precious stone, ever beholding, viewing, inquiring, and searching into the excellency of this same Christ, and this free grace. Now all is done, shall I speak a word for Christ, or rather for ourselves in relation to Christ? If I had but one more word to speak in the world, it should be this: "O, let all our spirits be taken up with Christ; let us not busy ourselves too much with toys, or trifles, with ordinary and low things, but look unto Jesus. Surely Christ is enough to fill all our thoughts, desires, hopes, loves, joys, or whatever is within us, or without us. Christ, alone comprehends all the circumference of all our happiness; Christ is the pearl hid in the large field of God's word; Christ is the scope of all the Scripture; all things and persons in the old world were types of him; all the prophets foretold him; all God's love runs through him; all the gifts and graces of the Spirit flow from him. The whole eye of God is upon him, and all his designs, both in heaven and earth, meet in him. The great design of God is this, that he might gather together in one all things in Christ, both even in heaven, and which are on earth, even in him, Eph. 1: 10. All things are summed up in this one Jesus Christ. If we look on the creation, the whole world was made by Christ; if we look on provi-

dence, all things subsist in Christ; they have their being, and their well-being in him. Where may we find God but in Christ? where may we see God but in this essential and eternal glass? Christ is the face of God, 2 Cor. 4: 6; the brightness of his glory, the express image of his Father's person, Heb. 1: 3. The Father is, as it were, all sun, and all pearls, and Jesus Christ is the essential rays—the eternal and essential irradiation of the Sun of glory, Christ points out God as the seal doth the stamp; Christ reveals God, as the face of man doth reveal the man. Says Christ to Philip: "He that hath seen me hath seen the Father; (John 14: 9.) I am as like the Father as God is like himself; there is a perfect invisible unity between the Father and me." "I and the Father are one, (10: 30,) one very God; he the begetter, and I the begotten." Christ is the substantial rose that grew out of the Father from eternity; Christ is the essential wisdom of God; Christ is the substantial word of God; the intellectual birth of the Lord's infinite understanding. "O, the worth of Christ! Compare me other things with Christ, and they will bear no weight at all. Cast into the balance with him angels—they are wise, but he is wisdom. Cast into the balance with him men; they are liars, lighter than vanity, but Christ is the Amen, the faithful witness. Cast into the scales kings, and all kings, and all their glory; why He is King of kings. Cast into the scales millions of talents' weight of glory; cast in two worlds, and add to the weight millions of heavens' of heavens, and the balance cannot down; the scales are unequal; Christ outweighs all.

Shall I yet come nearer home? What is heaven, but to be with Christ? What is life eternal, but to believe in God and in his Son, Jesus Christ? Where may we find peace with God, and reconciliation with God, but only in Christ? "God was in Christ reconciling the world unto himself," 2 Cor. 5: 19. Where may we find compassion, mercy, and gentleness to sinners, but only in Christ? It is Christ that takes off infinite wrath, and satisfies justice, and so God is a most lovely, compassionate, desirable God in Jesus. All the goodness of God comes out of God through this golden pipe, the Lord Jesus Christ. It is true these essential attributes of love, grace, mercy, and goodness, are only in God, and they abide in God, yet the mediatory manifestation of love, grace, mercy and goodness, is only in Christ. Christ alone is treasury, storehouse, and magazine, of the free goodness and mercy of the Godhead. In him we are elected, adopted, redeemed, justified, sanctified, and saved. He is the ladder, and every step of it betwixt heaven and earth. He is the way, the truth and the life; he is honor, riches, beauty, health, peace and salvation; he is a suitable and rich portion to every man's soul. That which some of the Jews observe of the manna, that it was in taste according to every man's palate, is really true of Christ; he is to the soul whatsoever the soul would have him be. All the spiritual blessings wherewith we are enriched, are in and by Christ. God hears our prayers by Christ; God forgives us our iniquities through Christ. All we have, and all we expect to have, hangs only on Christ; he is the golden hinge, upon which all our salvation turns.

O, how should all hearts be taken with this Christ! Christians, turn your eyes upon the Lord. Look, and look again unto Jesus. Why stand ye gazing on the toys of this world, when such a Christ is offered to you in the Gospel? Can the world die for you, can the world reconcile you to the Father, can the world advance you to the kingdom of heaven? As Christ is all in all, so let him be the full and complete subject of our desire, and hope, and faith, and love, and joy. Let him be in your thoughts the first in the morning and the last at night.

Shall I speak one word more to thee that believest? O, apply in particular all the transactions of Jesus Christ to thy very self. Remember how he came out of his Father's bosom for thee, wept for thee, bled for thee, poured out his life for thee, is now risen for thee, gone to heaven for thee, sits at God's right hand, and rules all the world for thee, makes intercession for thee, and at the end of the world will come again for thee, and receive thee to himself; to live with him forever and ever. Surely if thou thou believest and livest, thy life is comfortable, and thy death will be sweet. If there be any heaven upon earth, thou wilt find it in the practice and exercise of this Gospel duty, in looking unto Jesus. O, Jesus my only and blessed hope.

Ortstown, Pa., May 16, 1864.

CHRIST'S REIGN.

A lost word redeemed to God by Jesus Christ constitutes the all-comprehensive idea of Revelation. And among all the doctrines taught us in the Word of God, none stand out in a more prominent manner than does the Kingdom of Christ. In this culminates the glory of all dispensations. As the work of sin began its rebellion against God, so the work of redemption, when finished, will ultimately in nothing short of bringing back this revolted world to the joyful acknowledgment of

his government, and universal obedience to his laws.

Our Lord, when asked by Pilate, "Art thou a king then?" answered, "Thou sayest I was a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18: 37.) Corresponding with this fact, we find the "kingdom of heaven," the great burden of both prophetic and Gospel teaching. And, for the realization of this idea, the church universal has prayed for eighteen hundred years, "Thy kingdom come." Toward it all events point, and for it "the whole creation groans." (Rom. 8: 22.) God's language is, "I will overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21: 27.) This work of overturning, God has been carrying on toward its accomplishment ever since the diadem was removed from the head of the "profane and wicked prince of Israel," Zedekiah; and this he will continue—faithful to his word—"until he come whose right it is," and the kingdom shall be his.—A Prebyter.

From the Daily Witness.

"SEEN OF ANGELS."

BY W. C.

He comes! He comes! At his mighty voice,
Worlds into space are springing:
The "Sons of God" with shouts rejoice,
The morning stars are singing.
Darkness obeys his high command,
And light beams o'er a lovely land.

He comes! He comes! With the thunder-crash
On Sinai descending:
Bright forked lightnings round him flash,
And hills of rock are rending:
His angels gaze in sacred awe,
While he gives forth his "fiery law."

He comes! He comes! In a lowly stall
A helpless babe is sleeping:
Angels adore him "Lord of all,"
And "we" him charge are keeping.
While Eastern shepherds humbly bend,
Worshipping him, the sinners' friend.

He comes! He comes! With the trumpet's sound,
His angels all attending:
The tribes of man are gathered round,
Throughout all time extending:
Joy to the saints on that bright day—
The lost—O, hide their doom away!
Montreal, April, 1863.

From the London Quarterly Journal of Prophecy.
ROMISH INTERPRETATIONS OF THE APOCALYPSE.

Not a few divines, under the influence of lingering and stubborn prejudices, frown upon and discourage the earnest study of the apocalyptic visions. Yet, while such theologians continue to stand aloof, the most widely circulated of our daily journals has boldly led the way in an opposite direction. For more than three years since, that important personage, the public, was not a little surprised, or rather startled, at seeing in one of the leading articles of the Times newspaper, a smart discussion (probably penned by a clerical member of its anonymous staff) of some of the most important points in the interpretation of the prophetic Scriptures of Daniel and the Apocalypse. It is by no means unlikely that the Levithian daily paper was encouraged to take so decided a step, because a small volume had already been published on the same subject by an accomplished scholar, an English Earl, and Lord-Lieutenant of Ireland. We allude to Lord Carlisle's metrical paraphrase of the second vision of the prophet Daniel.

Two or three years ago, as most of our readers are aware, the Pope's tenure of Rome and the Vatican had become exceedingly uncertain. Even those who were willing to render him all due honor as the (supposed) ecclesiastical head of Christendom were heartily wearied of the ever-recurring abuses of the temporal power of the Papacy and were sighing for the day in which the state of things in the primitive Church should be so far restored, that the Bishop of Rome would no more possess—what, having at first been unrighteously acquired, had been so long and so shamefully abused—political and temporal sovereignty.

As dark and ominous clouds were gathering over the Vatican, it became increasingly evident that Pío Nono was upheld on his throne only by the bayonets of Third Napoleon, who, as the supreme ruler of France, claims the unenviable title of the eldest son of the Papal Church. And it is especially worthy of notice that the probabilities of the aged pontiff's deposition from his temporal power were already assuming such a threatening character, that Romish ecclesiastics in Great Britain, especially such as had been

perverted from Protestantism, began to be apprehensive lest distrust, and, eventually, disaffection, should spring up in the ranks of their hitherto submissive and unquestioning followers. They well knew that in this land of liberty, in which so much freedom of speech and action is allowed, it would be altogether in vain to attempt to keep back the truth from the public ear by dint of unscrupulous Popish misrepresentations and Jesuitical falsehood. Accordingly these so-called priests feared, and not without reason, lest the notoriously growing helplessness and humiliation of the Papacy should force, even upon Romish Tractarians, grave suspicions how far they could conscientiously

ly accept Pío Nono—(whose apparent means of safety were to stand in trembling humiliation under the sheltering wing, if the expression may be allowed, of the bristling bayonets and steel feathers of France)—as the especial and favorite charge of the Madonna and St. Peter, as the infallible terrestrial head of the Church, as the earthly viceroy of the Most High, and being all this, as Emperor of emperors, and King of kings. "If Pío Nono" (hesitating Tractarians might whisper) "really is so great and glorious a personage, and if the Papacy is truly, in the main, the divine reality which it professes to be, and not the cunningly devised imposture that Protestants assert it is, how comes it to pass that, instead of Pío Nono (who, on Romish principles, is Emperor of emperors) upholding Louis Napoleon, we should see Louis Napoleon (who is only an emperor) upholding Pío Nono?"

May we be permitted to say a word, in passing, on the gross inconsistency between the professions of Papists and their practice on one particular point. When we reflect upon the divine honors and idolatrous homage nauseously and ostentatiously rendered by popes and cardinals to the Virgin Mary, and reflect that the latter doubtless rejoiced in being a Jewess, more than did Cornelia, the daughter of Scipio Africanus, in being a Roman lady, we wonder that, in past times, they should so long have ventured to imprison the Jewish residents at Rome in the filthy Ghetto, and go on treating them, from generation to generation, with unrelenting cruelty and ignominy. Surely even Popish peasants would see that such inhuman conduct was rather suited to wound the feelings and excite the displeasure of the Madonna, than to bring down her blessing on the Vatican and its inmates. Should it be pleaded that it was the Jews who crucified our Saviour, we might reply that the Madonna stood by the cross, and was herself an earnest of the prayer which he then offered for his infuriated Jewish murderers—"Father, forgive them, they know not what they do." And why, seeing that Jesus poured forth from his heart such a prayer for the actual perpetrators, inflict vindictive cruelties, (in the name of him who offered this prayer,) for the sin of their far-removed ancestors upon generations separated by more than a thousand years from that great crime, of which, so far as personal participation is concerned, they are as innocent as are Pío Nono, Dr. Wiseman, and Sir George Bowyer?

Certainly it would seem to be a task beyond even the wicked and devilish subtlety of a Jesuit's logic to prove from the Redeemer's prayer upon the cross, that former popes and cardinals were bound, in Christ's name and cause, to bear undying malice against the fearful erring descendants of Abraham, and everywhere to insult and oppress the Hebrew race, confining such as reside in the papal metropolis, the apocalyptic Babylon, like outcast pariahs within the limits of the filthy and desolate Ghetto. Arguing upon Romish principles, if the Madonna really has (and we are not ashamed to confess that we neither do nor can believe that she has) one twentieth part of the power which Rome assigns to her, should not popes, and cardinals, and priests sometimes tremble, lest the race of Abraham, driven to extremities, should unite together, old and young, rich and poor, parents and children, in vehemently imploring her—not her image, for the Jew and the true Protestant agree alike in regarding image-worship as idolatry peremptorily forbidden by the Most High)—to turn the tables on their unrighteous oppressors, and, lest unable wholly to resist her Jewish recollections, she should at least so far grant their prayer, as to make popes, cardinals and priests heartily ashamed of their past unjust, cruel, and shameful treatment of the Madonna's nation, the descendants of Abraham, concerning whose future destiny (a future doubtless well known to Mary, as well as to the happy and expectant spirits of the apostles Paul and Peter, as most Protestants will allow) such great and glorious things are written in the books of the Hebrew prophets?

Is it too much to expect that such perverts from Protestantism as Drs. Newman and Manning, who, having enjoyed an advantage in their earlier years, not possessed by the generality of Papists, of having become familiar with the Hebrew prophets in our authorized version, must be more enlightened on Jewish subjects than the majority of the members of the heretical communion to which they have unhappily joined themselves, may endeavor to remove from Pío Nono and Cardinal Antonelli (or his successor) some of the ignorance and prejudice to which they have been in bondage, in regard to the way in which persons professing to be Christians should conduct themselves towards the descendants of Abraham? Nay, may we not even venture to hope that Dr. Wiseman also, having had his prejudices somewhat softened, and his former narrow views a little enlarged by his long residence in a Protestant country, may unite with Dr. Newman and Dr. Manning in benevolent efforts to prevail upon the Pope to ameliorate the condition of the Jews in Roman Catholic countries?

But we must return from this digression. As the prospects of the Papacy and of the overthrow of the Pope's temporal sovereignty became more gloomy, Romish priests in England would feel the pressing necessity of resorting to measures of self-defence. Everything seemed to portend to impending disaster. Something might be done if it could be shown that leading writers in the Papal Church had predicted a yet future triumph of the enemies of the Papacy in the very city of Rome, and the expulsion of the Pope himself from his seven-hilled metropolis. The lowering clouds, which were gathering above the Papal horizon, would no longer shake the faith of superstitious and conscientious Papists. The threatening tempest and its destructive results would thus be seen to have formed part and parcel of the Church's foreseen and predicted history;—the Church is not taken by surprise.

It must have been an anxious inquiry with the votaries of the Papacy how such unpleasant symptoms of the coming calamity, not faintly looming in the distance, could be best encountered. The probabilities seemed to be about equal:—(We are, of course, speaking of the state of things as they were two or three years ago, when the Papal throne was apparently in a still more tottering state than it may seem to be just now.)—whether the sovereignty of the Roman city was to belong to Pío Nono or to Victor Emmanuel. Who can doubt that the disastrous prospects of the Papacy would give rise to many secret colloquies and discussions among Romon priests resident in London and Oxford, in Birmingham and Liverpool, in Manchester and elsewhere? And there are many things far more unlikely than that the following outline is no unfair summary of the colloquies and discussions which may have occurred among these priests:

"How are we to act in these strange times? What if the sad tidings, which would have been deemed impossible in the good old days, should suddenly burst upon us like a peal of thunder, and the holy father has been rudely deposed from his temporal sovereignty, and removed from the Vatican with little or no hope of return! Our flocks have hitherto regarded the Pope as gifted with almost divine power, and under the especial guardianship of heaven. Will they not, then, unless we give them some warning of at least the possible occurrence of such a disastrous and incredible event, begin by distrusting us as ignorant where we ought to be well informed, and end by regarding us as no true priests, and our Church as no true Church? If that which we have so much reason to fear should really happen, what answer can we give, should our flocks press us bluntly with such questions as these: 'Were you and the bishops ignorant of all this, that you gave us no warning to prepare us for the shock? Have you not been always assuring us that the Madonna and St. Peter kept unceasing watch over the Pope and the city of Rome? How is it, then, vigilant guardians have neither delivered the holy father nor forewarned Cardinal Antonelli? Can they really care anything about the Pope, his cardinals, or his city?'"

Let us, then, prepare ourselves to meet these questions before it is too late. Let us look into the writings of the great (Roman) Catholic divines of the sixteenth century, and see how they met the virulent denunciations of a future desolation of the Papacy, which denunciations seem to be on the eve of at least a partial fulfillment, drawn by heretical Protestants from the Apocalypse. Possibly we may find a way of saving Pío Nono's honor, and that of the Church, if we succeed in discovering some admissions by these theological champions, of a predicted and yet future triumph of the Anti-Christian power even within the precincts of the holy Roman city. We cannot be blind to the fact that history has recorded more than one instance of Papal and Roman disaster and humiliation. In the fifth century Rome was taken and sacked by Genseric, the Vandal sovereign of Carthage. We know that, in the fourteenth century, the holy fathers resided many years at Avignon, a sojourn which has been likened to the Babylonish captivity. In the sixteenth century the soldiers of the Constable Bourbon stormed and sacked Rome, and the Pope became a prisoner. In the early part of the present century, Pius VII. was removed by the first Napoleon to Fontainebleau, and Rome annexed to the French empire, as Amsterdam had already been, the holy city taking rank below Paris, and above the Dutch capital. Indeed, not more than twelve years ago, (in 1848,) grave political disturbances caused Pío Nono to fly from the holy city, disguised in the livery of the Bavarian ambassador; and at the present hour, Cardinal Antonelli finds to his sorrow, that it is not the Madonna and St. Peter, with guardian (Roman) Catholic armies, but Louis Napoleon and his French bayonets, who are the real masters of Rome."

At all events, whether our conjecture concerning the supposed secret consultations of Romish priests in London, Birmingham, and elsewhere, be quite correct or not, it is a fact that certain eminent Popish theologians of the sixteenth and seventeenth centuries did gather from the Apocalypse that Anti-Christian apostasy is yet to be triumphant at Rome in the last days. And it is also true that the existence of this fact was not long since publicly announced to Romanists, apparently for the express purpose of preparing the popular mind for the possible occurrence of a revolutionary crisis at the holy city even in our own day.

[To be continued.]

RELIGION.—The first step in religion is coming to Christ. The second step in religion is coming to Christ. The third step in religion is coming to Christ. Religion is a constant coming to Christ, and a constant living to him, and not to ourselves. We must come to Christ for life, for pardon, for acceptance, for grace to help in every time of need—for all we want. We must live to his glory, doing his will, and imitating his ex-

ample. Many want religion without Christ; they want hope and joy, without repentance and faith: they want heaven without holiness of heart and life. But without holiness no man shall see the Lord; without repentance there is no forgiveness; without faith there is no salvation. We are sinners. We must come to Christ. He has died; he lives; he invites. His is the only name whereby we must be saved. We must come to him or perish. Reader, will you come? Will you take this first step in religion? Will you come to Christ? Come, for all things are ready. Come now! Come!—*The Presbyterian.*

THE DAY OF JUDGMENT.

Forgetfulness of death, judgment, and eternity, is very prevalent. The present world engages the whole attention of the most of men. But a day will come when we must not only think differently, but also give an account of all we have thought, said, and done. That is the day of judgment. It is hastening on apace. Before the great white throne we all must appear and give an account of the deeds done in the body. Are you prepared for that meeting? God has been executing judgment from the beginning, but all his past acts of judgment have been but foreshadows of the coming day. They have been heavy drops, but they are only the first of the thunder shower.

"Earnestness and intimations of this his judicial character, and of the equity that marks all his administration, are strewn over all the daily course of providence; and furnish, as said Bacon, 'the hand-writing of the Divine Nemesis, inscribed above the world's highways, and he who runs may read.' But there comes a day, when this justice shall no longer as now but shoot out its bright sparks, and scintillate its occasional flashes; but when it will flame out in full-orbed radiance and flood heaven and earth.

In that day he will bring every secret thing whether it be good or evil! How shall I and how shall you abide that dread day of account, the day to which all days preceding it are to be held responsible, and when all the liabilities, and debts, and arrears of the race morally insolvent, must be met in the final and tremendous reckoning? * * * Earth's inequalities need to be remedied. Earth's mysteries await on that day their long expected solution. Earth's iniquities are treasured up for the day of inquisition. Yes, God must judge, and man must be judged; and all the quick and the dead, the small and the great, all of us from the graves of the wilderness, and from the crowded cemetery of the metropolis, and from the abysses of ocean, must hear the rustling of the leaves of the book of doom, and must encounter the flaming glance of those pure Omniscient Eyes, and bide the adjudication of those Inflexible Lips, as they read the record and append the sentence that waits us to unspeakable bliss, or sinks us to irredeemable perdition."

If these things are true, surely the great proportion of men are acting the part of fools. Is it not unwise to put off preparation for meeting God in the hour of death and at his judgment throne? If the present were the only life, you might say, "Let us eat and drink for to-morrow we die;" but if you must exist in another world, and stand at the bar of the Eternal to be judged by your present life, it is time to consider your ways. He is a God of justice, and will give to every man according as his work shall be. "Seek ye the Lord while he may be found, call ye upon him while he is near."

From the Israelite Index. JEWISH INTELLIGENCE.

EXTRACT FROM A LETTER OF SIR MOSES MONTFIORE TO J. M. MONTFIORE, IN LONDON.

[Continued.]

I was very much disappointed on reaching Cadiz to find there was no immediate means of transit to Gibraltar. On the day following my arrival at Cadiz I was too unwell to leave my bed; but on the next day, Thursday, the 10th inst., fortunately, I should rather say providentially—I ascertained that a French steam frigate, the *Gorgone*, under the command of Captain Cellier de Stainor, was lying off the port, and intended to proceed the same night direct to Tangier.

I lost no time in transmitting a request to Captain Stainor to allow me and my companions to embark in his beautiful ship; this request was at once most politely acceded to. The chief cabin and best berth were appropriated to our use, and we otherwise experienced from Captain Stainor, his officers, and attendants, very great attention. I am gratefully mindful of the service this gratuitously and opportunely rendered. Under Captain Stainor's kind and judicious advice, we retired to our berths before the frigate left the port, which she did at 10 P. M., and we were gladdened at 5 A. M. the next morning, Friday, the 11th inst., with the pleasant tidings that we had anchored off Tangier.

We altogether escaped the inconvenience of sea sickness; but what is of far greater importance, I was thus placed in a position, at a much earlier period than I could have anticipated, to proceed without delay toward the accomplishment of the object of the mission, and to secure the almost immediate release of the prisoners at Tangier, and eventually, no doubt, to accelerate that of the prisoners at Safi.

We found on our arrival at Tangier, that owing to the care and kindness of Messrs. Moses Pariente, the president, Mr. Moses Nahon, vice-president, and the other members of the Executive Committee of the Hebrew congregation here, an excellent house had been prepared for our reception, and we were greeted with a most enthusiastic welcome by those respected gentlemen and by the whole Jewish population; and here I may be permitted to say, before reverting to the more immediate purport of my report, that I cannot sufficiently express my grateful appreciation of the demonstrations of regard and evidences of good-will and kind-heartedness we are daily experiencing during my stay here; nor omit rendering a just tribute

of praise to the intellectual and educational advancement distinguishing the gentlemen and their families resident at Tangier, with whom I have had the good fortune to be placed in contact since my arrival.

Here, also, I have had the gratification to receive deputations from our co-religionists of Gibraltar, Tetuan, Allassar, Larache, Arzila, and Mequinez. I am mindful that these demonstrations of kind feeling were made at a very considerable sacrifice of time, and in total disregard of the expense, fatigues, and obstacles attendant on travelling in this empire.

I have also received addresses from the Jews of Fez, Azemor, and Mogador.

On Sunday, the 13th inst., I had the pleasure to wait on Sir John Hay Drummond Hay, K. C. B., the British Minister, and of conversing with him, and also Consul-General Reade, on the subject of the Mission. I was most kindly received by these gentlemen, and I need not remind you nor the Anglo-Jewish community how much esteem, respect, and gratitude we owe to them for the many and important services they have rendered and continue to render to the Jews of Morocco.

On the same day, accompanied by Mr. Samuel I. placed in the hands of Don Francisco Merry y Colon, the Spanish Minister, the letter given to me by his father, also the letter of introduction entrusted to me at Madrid by the Marquis of Miraflores, and several other letters which I had obtained at Madrid.

I am most happy to say that I was most courteously received by the Spanish Minister, who gave me his willing consent for the immediate release of the two men—Shalom Elcaim (aged 20 years, born at Rabat), and Jacob Benharosh (aged 22 years, born at Morocco), confined at Tangier, and he also promised to place in my hands a letter to the Moorish Government, intimating the desire of the Spanish Government that the proceedings against the two unfortunate prisoners at Safi—Saida and Mouklouf—should be stopped. Within an hour of this interview with the Spanish Minister we had the gratification of seeing the liberated prisoners, Shalom Elcaim and Jacob Benharosh, at our residence.

Although my interview with the Spanish Minister took place late on the afternoon of Sunday, yet early in the forenoon of the following day (Monday, the 14th inst.) I had the gratification to receive from him a note expressing his satisfaction in complying with my request, and containing the promised letter. Immediately on the receipt of the letter I applied to Sir John Hay Drummond Hay to introduce me with Mr. Samuel to Sid Mohammed Bargash, Minister for Foreign Affairs at Tangier. Sir John accompanied us to the Minister, to whom I presented the letter from the Spanish Minister, and who expressed pleasure at its contents, and promised to forward it instantly by special courier to his sovereign at Morocco. He stated, however, that he feared a month would elapse ere a reply could be received.

A letter to the Sultan was also transmitted at the same time from the British Minister, representing the desire of our own Government to the same effect as that of Spain.

With the view to obtain the earliest possible release of the prisoners, I requested that the order for their liberation might be forwarded direct to Safi.

On the 16th inst. we paid a visit of respect to the Rev. Mordecai Bengio, the Chief Rabbi, and also on the same day had the pleasure of being introduced by the British Minister, at their respective residences, to the Ministers of the several Powers at Tangier—France, Spain, United States, Italy, Portugal, etc.—to several of whom I had letters.

On my return from visiting the Moorish Minister I found awaiting for me a deputation of upward of fifty Moors, with their chiefs, from a distant part of the country, urging my intercession for the release from prison of one of their tribe, who had been in confinement two years and a half on suspicion of having murdered two Jews. As this unfortunate man had endured the horrors of a Moorish prison for so long a period on mere suspicion, and without having ever been brought to trial, I considered that this was a case in which I might with propriety intercede, and I am happy to say that such intercession was successful; that within a few hours his chains were struck off, and he was brought to me by his tribe to return thanks for his deliverance, and the chiefs gave me their solemn pledge that they would be answerable for the safety of all Jews travelling by day in their country.

I am induced to place great reliance on this pledge, because it is evident these men were unable to extend it for the safety of those who should travel by night.

I am thankful to say that from the religious authorities here of the Catholics and Moors I have received evidence of respect and good-will.

Yesterday evening (the 17th inst.) we had the great pleasure of a large assembly at my residence, of the male and female members of the several leading Jewish families. A lecture, written by my scientific, amiable, and learned companion, Dr. Hodgkin (which lectures had been translated into Spanish), was delivered, and this was followed by the exhibition of philosophical experiments, which Dr. Hodgkin had taken the trouble to prepare for the occasion. It was gratifying to observe with what an amount of interest and with how much intelligence these endeavors to instruct and amuse were received.

Whatever wishes may have been entertained, prior to our departure from England, for the speedy and successful accomplishment of our hopes, it could scarcely have been anticipated that almost within one month from our departure, thanks to the mercy of Divine Providence, such a result could have been obtained.

I know the Sultan is kindly disposed toward his Jewish subjects; and we may reasonably hope from this pleasing fact, and the kind assurances I have received from all the representatives of foreign powers in Tangier,

that the Jews of Morocco may look forward to a brighter future.

It remains for me only to add that although in effect the objects of the Mission have, under God's blessing, been happily attained, still I do not consider that its work will have been fully done, nor that I ought to leave this vicinity, until the actual liberation of the prisoners. I feel certain that the Sultan will immediately, on receipt of the despatches, give direction to that effect.

I intimated in my telegram of the 5th inst. that I contemplated a visit to the Sultan at Morocco. This will be with the object of thanking his Sherifian Majesty for his gracious compliance with the request of the British and Spanish Governments, for his favorable disposition toward his Jewish subjects, and to entreat that his Sherifian Majesty will extend to them his favor and protection, and direct the removal of the degrading grievances under which the Jews of the interior are still suffering.

With objects so important, I shall not hesitate, before my return home, to encounter this long, fatiguing and hazardous journey.

Our thanks are due to you, my dear sir, to the Board of Deputies, and to our co-religionists in England, France, Germany, Italy and America, for your and their cooperation and encouragement; to our own Government and their functionaries; to that of Spain; to the Baron Lionel de Rothschild, M. P.; Sir Anthony Rothschild, Baronet, and Baron Meyer de Rothschild, M. P., for the essential aid they have afforded me; and to all to whom, under Providence, we are indebted for the happy termination of our undertaking. But above all, it is our solemn duty, and that of our community, to offer up thanksgivings to Almighty God, who in his mercy, grace, and loving kindness, has sustained and given strength to our feeble efforts, and who has so benignly crowned them with success.

I have not the slightest doubt of the innocence of the two unfortunate men who have been executed. True, alas, we cannot recall the dead to life; but it is consolatory to reflect that out of the unhappy events which gave rise to the Mission, good will follow; and it will indeed be a subject of rejoicing to us all to learn of the future welfare and prosperity of the vast Jewish population (nearly half a million of souls) in the Moorish empire.

With best wishes, believe me, my dear sir, yours faithfully,

MOSES MONTFIORE.

WATCHFULNESS.

"Watch ye."—1st Cor. 16: 13.

Watchfulness is something of no small importance. No branch of business can be carried on successfully without it. Soldiers in the land of the enemy must watch, or they will be surprised and destroyed. The husbandman must watch over his farm with the greatest care. If he does not, it will soon be overgrown with noxious weeds; the fences will be down; and it will be over-run with beasts. The shepherd must watch over his flock, the mechanic and merchant must watch those things which pertain to their business, and in short, all who would succeed in any business, must be watchful. To the Christian life watchfulness is indispensable.

1. Christ has commanded us to watch, and we cannot be Christians without obeying Christ.

2. Even if Christ had never commanded us to watch, we could not live consistent Christian lives without watching; Christians therefore, must watch.

As soldiers, we must watch every point, where there is the least possibility of being surprised, and attacked by the enemy. If an army, surrounded by foes, should neglect to keep their pickets out in every direction, they would soon be annihilated. Just so sure as one single point is left unwatched, and this fact is known to the enemy, he will rally all his forces to attack that point. Now Christians are soldiers of the cross. They are fighting the good fight of faith. They are surrounded by foes, and it is important that they watch, lest they be surprised and overcome.

1. They must watch their own hearts. They have foes within, as well as without; and the worst foes they have to contend against are those that have a lodgement in their own hearts. If they are not watchful, evil thoughts, unholy feelings, corrupt desires, evil passions, evil propensities, carnal appetites, "fleshy lusts which war against the soul," will overcome them and lead them into sin.

2. They must watch their lips. It is natural for man to talk, so much so that many will talk whether they have anything to say or not. If we do not watch our lips with the greatest care we shall be very likely to say things that we ought not to say. We must have a sentinel at the door of our lips to keep every thing in, that ought not to come out.

3. They must watch their conduct, that it may be holy, above reproach, consistent with their profession.

4. They should watch the world. The world has a thousand delusive snares, and unless the Christian is continually on his guard, he is danger of being entangled by them, and ruined.

5. They must watch for the attacks of Satan, who "goes about like a roaring lion." If they do not watch, they will be "ignorant of his devices."

II. As Christians, and brethren, they should watch one another. They should not watch one another, as many do, for the purpose of finding fault, and injuring one another; but they should watch over one another for good.

III. As servants, they should watch for the coming of their Lord, and be prepared for his coming.

IV. They should ever be on the watch, for they know not at what time the enemy may make an attack, nor at what time their Lord may come. In conclusion I would say, brethren be watchful. 1. Because Christ commands it.

2. Because your safety and happiness demands it.

N. C. EARL.

Oakhill, Mich., Dec. 26, 1863.

Herald of Gospel Liberty.

HOLY LIVING.

It is necessary that every man should consider, that since God hath given him an excellent nature, wisdom, and choice, and an understanding soul, and an immortal spirit; having made him lord over the beasts, and but a little lower than the angels; he hath also appointed for him a work and a service great enough to employ those abilities and hath also so designed him to a state of life after this, to which he can only arrive by that service and obedience. And, therefore, as every man is wholly God's own portion by the title of creation, so all our labors and care, all our powers and faculties, must be wholly employed in the services of God, even all the days of our life, that, this life being ended, we may live with Him forever.

Neither is it sufficient that we think of the service of God as a work of the least necessity, or of small employment, but that it be done by us as God intended it; that it be done with great earnestness and passion, with zeal and desire; that we refuse no labor, that we bestow upon it much time, that we use the best guides, and arrive at the end of glory by all the ways of grace, of prudence, and religion.

And, indeed, if we consider how much of our lives is taken up by the needs of nature, how many years are wholly spent before we come to any use of reason, how many years more before that reason is useful to us to any great purposes, how imperfect our discourse is made by our evil education, false principles, ill company, bad examples, and want of experience, how many parts of our wisest and best years are spent in eating and sleeping, in necessary businesses and unnecessary vanities, in worldly civilities and less useful circumstances, in the learning arts and sciences, languages or trades; that little portion of hours that is left for the practice of piety and religious walking with God is short and trifling that were not the goodness of God infinitely great, it might seem unreasonable or impossible for us to expect of him eternal joys in heaven; even after the well spending those few minutes which are left for God and God's service, after we have served ourselves and our own occasions.—*Jeremy Taylor.*

JESUS TO HIS CAPTORS.

What thoughts of ungrateful men must have flashed through the mind of Jesus, when he stood surrounded by the soldiers and the mob, on the night of his arrest.

"These men so eager to destroy me, are men I created. They persecute me, though I have done nothing but kindness to them. They bring me to death, though I first gave them life."

That man so zealous and forward among the mob, is a man whom I have blessed with health and wealth ever since his infancy. How can he conspire against me.

That soldier near him, has heard my teachings and witnessed my miracles. I have rescued him more than once from danger, and yet he arrests me!

That torch-bearer, only a short month ago, I cleansed of leprosy; and this is his gratitude!

That fiery boy, armed with a club—it was his sister whom I raised from the dead; but he has forgotten it now!

That gray-haired spectator yonder, half concealed under the boughs of a cedar, has experienced sixty years of my divine protection; and since I began my ministry on earth, I have blessed him; I gave sight to his blind boy—I rebuked the fever of his daughter—I offered salvation to him. And yet he thinks me an impostor, and has come out to see my fall!

That Judas, who comes as guide to my foes—what blessings I have wasted on him. What care I took of his childhood; I preserved to him the life and love of a godly mother; I threw around him the tenderest influences of home and religious instruction and temple worship; I strengthened his youth; I prospered his business; I raised him from sickness; I saved him from drowning, from plagues, from accident, from lightning; I opened to him the secrets of my ministry; I received him into the number of my nearest disciples; I took him to my confidence and my company. And here is the end of it all. Alas, Judas, betrayest thou the Son of Man with a kiss!—*Congregationalist.*

ALL CREATURES SERVING GOD.

The heavens, peacefully revolving by his appointment, are subject unto him. Day and night perform the course appointed by him, in no wise interrupting one another. By his ordinance, the sun and moon, and all the companies of stars, roll on in harmony, without any deviation, within the bounds allotted to them. In obedience to his will, the pregnant earth yields her fruit plentifully in due season to man and beast, and to all creatures that are therein; not hesitating nor changing any thing which was decreed by him. The unsearchable secrets of the abyss, and the indescribable judgments of the lower world, are restrained by the same commands.

The hollow depth of the vast sea, gathered together into several collections by his word, passes not its allotted bounds; but as he commanded, so doth it. For he said, "Fifteen shall thou come, and thy waves shall be broken within thee." The ocean, impassable to mankind, and the worlds which are beyond it, are governed by the same commands of their Master. Spring, and summer, and autumn, and winter, give place peaceably to one another. The winds, in their stations, perform their service without interruption, each in his appointed season. The ever-flowing fountains, ministering both to pleasure and to health, without ceasing put forth their breasts to support the life of man. Nay, the smallest of living creatures maintain their intercourse in concord and peace. All these hath the great Creator and Lord of all

things ordained to be in peace and concord; for he is good to all; but above measure to us who fee to his mercy, through our Lord Jesus Christ, to whom be glory and majesty, for ever and ever. Amen.—*Clement to the Corinthians.*

SATAN SILENCED.—Satan often defeats himself by his suggestions to the troubled sinner that he is too guilty and depraved to be pardoned. The sense of absolute ruin and ill-desert drives to an almighty Saviour. The following, from Bogatzky's Treasury, is in point: There is a story how the devil appeared to a dying man and showed him a parchment roll, which was very long, whereon was written on every side the sins of the poor sick man, which were many in number; and there were also written the idle words he had spoken in his life, together with the false words, the unchaste words, and angry words; afterward came his vain and ungodly words; and, lastly his actions, digested according to the commandments, whereupon Satan said:

"See here, behold thy virtues; see here, what thy examination must be."

Whereupon the poor sinner answered: "If it is true, but thou hast not set down all, for thou shouldst have added and set down here below: 'The blood of Jesus Christ cleanseth from all our sins'; and this also should not have been forgotten: 'Whosoever believeth in Him shall not perish, but have everlasting life.' Whereupon the devil vanished. Thus should the devil muster up our sins and set them in order before us, let but Christ be named in a faithful way, and he will give back, and fly away with all speed.

The Advent Herald.

TUESDAY, MAY 31, 1864.

JOSIAH LITCH, EDITOR.

THE COMING MAN.

That so much is said at the present time, by the most able and devoted students of prophecy in both hemispheres, concerning the Anti-Christ, is a singular incident in the unfolding of the events of the eventful age. While we are far from wishing to excite needless fears, we are equally far removed from a disposition to cry peace, where God has not spoken it. We wish all the light on the subject which is obtainable, and hence have opened our columns to the discussion of the question of a future Anti-Christ. Nearly all shades of opinion on the subject have, we believe, had a fair hearing.

That there is to be an organized resistance to the dominion of Christ at his second advent, is clear from both Testaments. That there has been resistance in the past we know; that there will be in the end is matter of prophecy. The beast, the kings of the earth and their armies, are to make war against Christ and his army. This combined host will have a leader. The Roman is the fourth and last universal Gentile empire and continued in the form of the "little horn," Dan. 7, till the day of judgment. Whoever represent Rome at the time of Christ's advent will be the beast of the Apocalypse or the little horn of Daniel. We have before given extracts from the "Vials," a monthly tract, published at Long-nay, England, devoted mostly to Napoleon as the future Anti-Christ. The following from this source is worthy the attention of the reader. The present pope is to all human appearance destined soon to pass away. Who shall succeed him is an interesting question. But here is the article—read for ourselves. Let us keep awake and watch coming events. But above all else watch for our returning Lord:

"It is one of the marks of the last Antichrist that 'all the world should wonder after the beast,' and that all should say 'Who is able to make war with him?' Has not one man arisen before our eyes in whom these two characteristics meet! One man emerging from the obscurity of private life, from exile, from prison, has placed himself by divine permission—at the head of all human affairs. All the world fixes its eyes upon his movements—waits upon his breath—sees his impenetrable looks—conjectures his resolves—and arrays its hopes and fears in humble obedience to his dictation. He says to mankind, 'rejoice,' and they rejoice; he says, 'tremble,' and they tremble; he says, 'be at peace,' and they dropped their weapons; he says, 'let it war,' and Europe is in arms. Such an accumulation of power on the one hand, and of imbecility on the other, the world has never witnessed before. To compare with him the greatest of the Roman Emperors would be absurd. The Roman Emperors were, indeed, more absolute in their power, as far as that power reached; but they were far more limited in their influence. They were utterly unknown beyond the limits of the British seas to the west, and of the Euphrates to the east. He extends his influence across the Atlantic to the west; and is master of whole regions beyond the Ganges to the east. And that power, though not absolute, is real. It is not like the nominal power of the British Queen. Were we to utter one word in an offensive tone, Canada and Australia would revolt. We can only keep together half our empire by humoring and yielding to it. But the power of the French Emperor is real and indisputable; and his influence in the four quarters of the globe is much greater than our influence even by many parts of our imaginary empire. A man must be blind, indeed, who has not discovered, for example, that our immense province of Australia is virtually an independent empire, and cares next to nothing for our home government. Whereas, by the weight of his military power, the French monarch compels every empire of the globe to watch his looks, to hang upon his words, and to regulate its movements like a satellite revolving round its primary planet. He has become the sun in the system of the

world's empires. Is not this one of the 'Signs of the Times,' where all the world is wondering after one man? Rev. 13.

Another sign has just appeared, and one deserving of our attention. In the last number we spoke of the last Anti-Christ; and combated the favorite Protestant error that the last Anti-Christ was the Pope. We have often said that when the last Anti-Christ appears he will pull down the Pope, assume his place, and set himself up to be worshipped as a god. The Pope, we believe, will subside into the character of the false prophet, and will act as the minister of the "beast." If we bear this in mind we shall be the more impressed by what is taking place in Paris. For more than half a century a statue of the great Napoleon has stood on the summit of a triumphant column at Paris, in the ordinary dress of the original—the well-known riding coat and the hat. That statue has just been removed, and is to be replaced by another in the costume of an ancient Roman Emperor. One part of the costume is the memorable laurel crown, the "Stephanos" of the Book of Revelation. Rev. 6. "By this means the Napoleonic dynasty will be exhibited as the direct representative of the ancient Roman Emperors, and as the continuation of the Roman line, which was snuffed asunder 1,400 years ago by the Gothic invasion. The line fell to the ground, and was trampled in the dust of fourteen centuries. The first Napoleon raised it from the dust, and the third Napoleon has received it from the hands of his great predecessor. He now exhibits the Roman dynasty, revived in the Napoleonic line; and he does this at the central point of power, civilization and intellect, in Paris, the political capital of the world. The statue wears the Roman crown, or "Stephanos," the coins and the medals of Napoleon the Third bear the same crown upon their obverse; and it may be said, with truth, that now, at last, the "Stephanos" of the first seal has been given to one man who has both the will and the power to go forth conquering and to conquer. Rev. 6. What may actually happen we do not at present inquire; but the facts which we have stated are well worth noticing, and are in complete accordance with prophecy. At present, we have to view this subject in a different light. A few years ago the statue of Napoleon was removed from its pedestal to make room for a new one in the garb of a Roman emperor. The good taste of the change was very much questioned in Paris; upon which an article appeared in the French journals assigning a reason for the change. And what was the reason assigned? That the Roman dress was necessary for the "Apoptosis" of the Emperor. Nothing less than the Apoptosis! The ancient Roman emperors, after death, were raised to the rank of gods by the servile flattery of the senate. They were worshipped as gods, and sacrifices offered unto them. Now, we are told that the first Napoleon is to be honored with an "Apoptosis"—that he, like the Roman Caesars, is to be regarded as a god. "The new dress is necessary for the Apoptosis." So that the deity of Napoleon is publicly announced at Paris. The dead Emperor is declared to be a god already; and the living Emperor is only the continuation of the dead one. The next step will be the deification of Napoleon the Third, as the immediate consequence of the deification of Napoleon the First. We see how the world is being prepared for the worship of a man. First the dead man is deified, which is a wise and cautious beginning. The dead are out of sight. We may fancy them to be gods. Being thus habituated to man-worship in one form, we are brought to endure it in another form, more direct in itself, and more likely, at first sight, to shock our feeling of propriety. We are brought to endure it in case of a living man. Immense military power, and a series of victories will greatly assist the imagination; and as Napoleon the Third hopes and intends to conquer on all sides, he reckons eventually on the deification of himself as the representative of Napoleon the First.

It is by such a process as this that the worship of the Anti-Christ will be brought about. Not at once, lest the world be shocked, but by the worship of the dead as a preparation for the worship of the living. It is then that the Pope will be overthrown, for there cannot be two lions in one forest, and the last Anti-Christ will usurp his place, and more than usurp his deification. The last state of man-worship will be worse than the first. And here we wish to repeat the warning so often given before. The time will come when some powerful Emperor will overturn both Popery and the Pope. That moment the Protestant world will load him with praises. The newspaper Record will call him a man of God, as it has done in the case of a godless prime ministers. He who destroys Popery must necessarily be a man of God! That man will be worse than the Pope. He will establish a religion worse than Popery. But if you allow ignorant men to persuade you that there is no Anti-Christ after the Pope, you must of necessity believe that he who overturns the Pope is the best of Protestants—you will follow him, and be lost forever.

It has been said that Popery is the devil's masterpiece. This is a mistake, the devil has achieved one work more masterly still. He has persuaded Protestants to throw all the sins, and crimes, and judgments of modern times upon the head of the Pope. Is there a sin mentioned in Scripture—it is Popery. Is there a judgment threatened—it is for the Church of Rome. Protestantism is clear of all terrors of the prophetic Scriptures, and has nothing to look for but eternal glory. Protestants are "the called, the chosen and the faithful," [of the Book of Revelation. They have nothing to fear in the day of the Lord. That day is for Popery, not for them. Against such madness as this the snare is provided.

The man who overturns the Pope will be the last and worst Anti-Christ. Protestants will adore him because he is the enemy of Popery. They will adhere to the man of sin, thinking him to be the man of God; and the murderers of

poisoners of China, will be caught in their own net." They loved the false doctrine that there was no Anti-Christ but the Pope. They cheered on the men who invented and circulated the falsehood. They shall be deservedly taken in the falsehood which they have devised. "God shall send them strong delusion that they may believe a lie." 2 Thess. 2. The truth is, of course, that Popery is one form of Anti-Christianism, that infidelity is another form, and that our corrupt Protestantism is the third, and in some respects the worst.

THE HISTORY OF A LIFE.

"There is in the Old Testament a short biography contained in only four verses, and yet it is one which presents to us a perfect picture of a noble life. We are told of the age of the man when his first son was born, and of the number of years he lived after that event, and of his departure from this life. Nothing more is recorded of him; except that twice in these four verses we are told that he 'walked with God.' Blessed record! of more worth than anything that historians could have written of him. We know not what brave, grand deeds he did. We know nothing of his kindness to the poor, and his sympathy with the suffering. We know nothing of the hospitalities of his home, nor of the enjoyments of his domestic life. We only know that he 'walked with God,' and in knowing this we feel, even in this far-off day, the heavenly influence of his holy example; and our own souls are incited to seek to walk as he walked; and for our children and our friends we are led to beg that they too may walk with God."

How strange that the writer of this biography has not noticed Paul's testimony concerning Him. Heb. 11: 5. There we are informed "By faith, Enoch was translated, (the reason) that he should not see death; and was not found (this imply that he was sought for) because God had translated him." Jude's testimony also, verse 14. There we learn that he was the seventh from Adam—that prophesied concerning the coming of the Lord with ten thousand of his saints. The purpose of his coming—"To execute judgment upon all," &c.

CANADA EAST AND NORTHERN VERMONT CONFERENCE.

The meetings of this Conference will be held (D. V.) in Cabot, Vt., commencing Tuesday, June 14th., and will hold over the following Sabbath. On Tuesday at 1 o'clock there will be a social prayer-meeting, and preaching may be expected in the evening at six. Probably there will be two sermons each day afterwards. As it is desirable that the Conference should be organized Wednesday A. M., it is hoped there will be a full attendance at the commencement. Let our churches be reported by letter; and let all make an effort to attend. Come to our annual feast praying for Jehovah's blessing. Come, for the shadows deepen which betoken the day of labor drawing rapidly to a close. Come, for the Master invites thee to his worship and waits to be gracious. J. M. ORROCK, Secretary of Conference.

PHOTOGRAPHS OF EDWARD IRVING.

Card photographs of this celebrated minister, made from a splendid steel plate engraving of 1834, in his pulpit, with the arm uplifted and the eye blazing fire; a most extraordinary face, five times superior to the one in Mrs. Oliphant's Life of Irving (which by the by is a miserable caricature), and the only one in this country from which likenesses can be taken. I will send within ten days after cash orders are received. Price including postage by mail 50 cents. I make and advertise this rare likeness by request of many. Will the Crisis, Harbinger, and the Voice of the West please copy?

DANIEL T. TAYLOR, Rouses Point, Clinton Co., N. Y.

LETTERS RECEIVED.

D. T. Taylor, Wm. Prideaux, Andrew Spence, R. H. Moore, P. West, S. Foster, C. Johnson, S. J. Adams, T. S. Higgins, Mrs. A. Doud, Philo Elzea, Chester Sheldon, Thomas A. Lee, Joseph Fairbanks, C. Cunningham, Lewis Nichols, D. Elwell, I. C. Welcome, George Speck, D. Bosworth, Wm. Nichols, Benj. Sweet, E. A. Dodge, Rufus C. Parmelee, Calvin Beckwith, John Hinkle, S. R. Beebe, Isaac Gill, F. Gale, S. Chapman.

My Post-Office address for the present, will be Hydeville, Vermont.

D. BOSWORTH.

News of the Week.

WAR NEWS.

The apparent result of the week's work in Virginia, is an advance of twenty miles towards Richmond. Gen. Grant's forces being about forty-five miles in a direct line from Richmond a week ago, and now is only twenty-five miles. But the twenty miles of progress involved twice the distance for the troops to march, besides the movements of strategy, which have vastly increased the soldier's toil.

It is undoubtedly true, that Grant will establish a new base of supplies nearer his present position than Aquia Creek, if he has not already done so. Shortening his line of communication will be equivalent to a reinforcement.

Lee, at last accounts, was fortifying his position on the north side of the South Anna, and will probably make a desperate battle if attacked in front. He has important advantages where he is. He has two railroads to Richmond, and is so near that point that he can avail himself to some extent of the services of a moveable force which may operate as occasion requires against Meade or Butler. We can scarcely expect him to retreat farther unless defeated so decisively as to destroy the morale of his troops; and such a defeat will end the contest.

A correspondent of the Boston Herald writes: "A careful survey of the situation leads to the belief that if a battle has not

been already fought between the South Anna and Little River, where the enemy was in line of battle at last accounts, one certainly cannot be delayed many days. The enemy were waiting for an attack and did not seem desirous of advancing, but had thrown themselves entirely on the defensive. Prisoners had been taken from Hill's, Ewell's, Longstreet's and even Breckenridge's corps, thus showing that Lee has concentrated all his available forces there with the evident purpose of risking a general engagement.—The abandonment of so important a strategic position as Sexton's Junction and the North Anna line which defended it—thus depriving him of the great Central Railroad running from Richmond to Gordonsville and the valley beyond, over which he is known to have received his supplies and not from Richmond—led to the impression that the enemy would be too weak to make a stand this side of the Richmond defenses. But this is negatived in the fortified position which Lee has assumed even this side of the South Anna and from which we are anticipating hourly some news. It is more than probable that a flank movement may get Lee out of his entrenchments.

The country from the North Anna to Richmond is one of the finest this side of that capital. It is high and undulating and open, with luxuriant fields and crops. There is plenty of forage for the horses while our own army is amply supplied with rations, which will be well kept up through the new base of supplies now being opened. The weather is quite warm, though not unusual for this season, and all is otherwise auspicious for the most eventful days of this most eventful campaign.

Gen. Butler's column is by no means useless on the James, whether it has achieved its object or not. It has already done much; it has enabled Kautz and Sheridan to operate on the rebel communications; is now keeping a rebel army away from Lee; and will be in a condition to cooperate with Grant as may be necessary when the armies come to decisive fighting near Richmond. No man keeps better posted in regard to the enemy's strength and movements than Butler, and we need not expect that he will be held back behind his entrenchments by a skeleton skirmish line while the main body of Beauregard's troops are sent away to join Lee. Besides, the time may come when a strong column south of Richmond can do most effective work against a defeated and retreating rebel army.

We have no space to do justice to Gen. Sherman's brilliant operations. He is flanking Lee back to Richmond. Our cause in that important field is in good hands and a great triumph is promised.

Matters and things are getting straightened out in the trans-Mississippi department. The gunboats and transports are safely out of Red River, and the army has returned to the Mississippi. Gen. Canby will soon have it in condition for effective service.

GENERAL NEWS ITEMS.

Fifteen hundred tons of tacks are turned out yearly by a firm in Taunton, Mass.

The net-postage in Great Britain (still increasing) was in 1863, \$8,950,000.

Over one hundred females are now employed in Poughkeepsie, N. Y., putting seats in cane-bottom chairs.

Last Thursday was the forty-fifth birthday of Queen Victoria. The day was made the occasion of special rejoicings in Canada.

At Lowell, last Tuesday, James Kilday, a butcher, was thrown from his wagon and instantly killed.

R. J. Mackintosh, the son and biographer of Sir James Mackintosh, the distinguished statesman and writer, died in London on the 25th ult.

Richard Kear, a coal operator, and formerly a day laborer, died in Schuylkill county, Pa., on the 6th, leaving property worth over \$1,000,000.

M. Godard, the aeronaut, has started in Paris a newspaper devoted to aeronautic subjects and called *Le Montgolfier*. He is building a new monster balloon called *Z. Aigle*.

The demand for ivory is so great, it is feared the race of elephants will be entirely destroyed. It requires the annual destruction of 8,300 elephants to supply the demand in London.

The San Francisco Bulletin says that "there are men who were poor, and not ashamed of it, within five years in San Francisco, who now tell, without a blush, that they cannot live on \$10,000 a year."

The Chincha Islands seized by the Spanish fleet have been a source of large income to the Peruvian government, and a revenue averaging \$18,000,000 per annum for the last fifteen or twenty years, has been realized from the deposits on those Islands.

A veritable soap mine has been discovered in Esmeralda, California. The vein is feet about, six hundred feet long, and runs very deep. The soap when taken from the mine is as soft as putty, but hardens on exposure to the air.

The great elevator to be built this summer in Milwaukee will have a capacity of 1,300,000 bushels; nine receiving and five shipping elevators, with 45,000 bushels taking and 26,000 giving capacity per hour.

A letter written at Hong Kong says that the Confederates have their spies there at the prominent ports, who keep Semmes well posted as to United States merchant ships in the eastern waters.

The engine and dry house, connected with Eaton & Ayers' extensive bobbin manufactory in Nashua, was destroyed by fire Friday morning, about half past ten o'clock. The loss on the engine and stock destroyed will probably be \$20,000, on which there is no insurance.

It is stated that the most costly array of precious stones bought in Philadelphia in 1863 were ordered and paid for by a very common laborer of other days, who had suddenly and amply enriched himself by following the army of the Potomac, gathering up the animal food thrown away by the soldiers, and selling it for soap grease.

RELATIONS OF THE PASTOR TO THE SABBATH SCHOOL.

There is truth, if not the whole truth, in Dr. Tyng's position on this subject. The pastor of a church is a natural, perpetual, *ex-officio* superintendent of its Sabbath School. Few pastors, indeed, have the physical strength, even where they have every other qualification, to go through the details of actual supervision as Dr. Tyng does. Yet every pastor, who is wise, will keep himself in constant living contact with his school. He should be in it some portion of the time every Sabbath. He need not burden himself with the care of minute supervision. But he should know every teacher, and, if possible, every scholar. He should know what is going on in the school, what they are studying, what hymns they sing, and what they are doing in the way of benevolence. He should every Sabbath catch fire from the warm young hearts there assembled, and let his own heart give back an answering glow. He should move in and out among the classes in kindly and genial sympathy, giving and catching sunshine by his presence. A half hour so spent by the pastor is better preparation for the pulpit than studying points of elocution in his chamber, or practicing posture and gesticulation before his mirror.

That in which preaching usually is most deficient is want of sympathy between the speaker and his hearers. There is often an awful, impassable gulf between the pulpit and the pew. The familiar intercourse of the school-room helps to bridge over this gulf. The teachers and the children, who form no inconsiderable part of the congregation, feel that the speaker in that distant pulpit is not so far off, after all. He is the same kind friend who has just given them a cordial greeting, a pleasant smile, a warm pressure of the hand. His words come to them as a fresh coinage from the heart.

This is not all. The effect is still more marked upon the speaker. The preacher cannot help being warmed up with his solemn message, when delivering it to those among whom he has just been mingling in loving and familiar intercourse. Not only by this constant intercourse with his school is the minister's heart warmed and set aglow for the actual deliverance of his sermon, but the school furnishes him with a perennial source of subjects for discourse. There are two volumes in which the minister finds his text. One is in the leaves of his Bible, the other is in the hearts of his people. No portion of his people open their hearts with so warm and ready a sympathy as those in a Sabbath School. There the practiced eye of the wise and thoughtful pastor sees what truths most need present illustration and support, what errors need to be refuted, what influences are to be resisted, what mining is to be continued, when the promises, when the warnings of the Gospel are to be pressed. The school is to him the unerring pulse by which the life of the congregation may be read, and its spiritual wants predicated.

I have never known a Sabbath school, in which the pastor thus regularly identified himself with its general life and movement, which did not yield abundant fruits in the way of conversions and additions to the church. It is hardly possible, in the circumstances of things, that preaching under such circumstances can be without fruit. The school furnishes the sunshine and the rain, under whose genial influences the soil is best prepared and the seed most surely germinates.—*Harriet's "Thoughts on Sabbath Schools."*

PHENOMENA OF SUN STROKE.

Some years ago, when I was living in Bengal, there happened to be an eclipse of the sun, which was nearly total. As the weather was cloudless, we saw the phenomenon admirably, and at the period of greatest obscuration observed the twilight-gloom which overspread the sky, deceiving the birds into premature preparation for bed. But the fact which impressed us most was, that at mid-day, during the hottest season of year, we could stand with perfect impunity bare-headed in the open air. We all agreed that if the eclipse were a permanent affair, India would be a delightful place to live in. Possibly the rice crop, and the indigo crop, and all the other crops would suffer; but we should be relieved from the presence of a personage whom I am sorry to say, we regarded as a personal enemy—namely, the sun. Can it be wondered at? In the early morning, just as you are enjoying your ride, (the only active exercise you will get during the twenty-four hours,) up pops that luminary—not as in England, with a sober red face, which you can bear to look at, but with a brilliant, blazing, blinding physiognomy, such as he will wear throughout the day. It is advisable to turn your horse's head homeward at once; for the early sun, striking angularly on the face, is more unpleasant, though not so dangerous, as that of mid-day.

In India, for the greatest part of the year, the sun acts as turnkey to the hundred thousand Europeans who dwell between the Himalayas and Cape Comorin. Except at the hill stations, he looks them out at eight in the morning, and does not let them out again till six P. M. It is a weary time for those who have no compulsory in-door employment, especially for uneducated persons, such as our private soldiers mostly are. Amusements are all very well, but a man cannot be all day at play. Play then becomes dull work. No wonder the rum bottle, or the still more poisonous juice of the date-palm, is brought into requisition to pass the lagging hours. Let us hope that as the system of railways becomes more and more perfected, the bulk of our European soldiers will be quartered at cool stations in the hills; and that no man, from the Governor General downwards, will be compelled to spend more than twelve months together in the burning plains.

Untravelling Englishmen are apt to fancy that the atmospheric heat of India is something tremendous, and that, on this account, their countrymen are confined to the house during the day. But this is an erroneous

idea. Save in some 'exceptional' places, as among the scorching rocks of Scinde, or the furnace heat of Moultan, the day-temperature in the shade seldom rises above one hundred degrees. The same thermometer with its bulb blackened and exposed to the direct rays of the sun, will probably rise twenty degrees higher. But the thermometer affords no true indication of the force of the solar rays, for it is a singular fact, that the further we recede from the equator, the greater appears to be the effects of the sun in raising the mercury exposed to its direct influence. In other words, the difference between a sheltered and an exposed thermometer is less in Jamaica than in Quebec, than in the polar regions. "The true indication of the force of the solar rays," says Herschel, "would seem to be, not the static effect on the thermometer, but their momentary intensity measured by the velocity with which they communicate heat to an absorbent body." It is this "momentary intensity" which causes the phenomenon of sun-stroke. When the bare head is exposed to the sun, the scalp, being protected by hair does not blister, as the skin of other parts of the body would, but its temperature becomes elevated, and the caloric causes inflammation of the contents of the skull. The sufferer experiences intense headache, succeeded by vomiting; he then falls breathless, and, unless instant assistance be given, he turns black in the face and expires.

HOW TO BE "EDIFIED" WITH PREACHING.—About that time he made a remark that impressed me deeply, I hope abidingly. We attended the ministry of his beloved friend H.—, and on one occasion, advertising to certain criticisms that had been heard on his discourses by some who seemed to sit in judgment on their teacher, I asked him how it is that while they call one of his sermons fine, and another dry, and so forth, I find them all profitable, and always come away well fed? With animated quickness he replied, "I'll tell you how it is—you pray for him." "Indeed I do, and that he may be taught to teach me." "Ah, there it is, and your prayer is answered. Now, mark me, the preacher and the flock either feed or starve one another; what they withhold from him in prayer, they lose in doctrine. Those who merely listen to cavil or admire, come away empty of spiritual food. Those who give liberally to their minister in secret prayer for him, have their souls made fat by the very same doctrine that falls unheeded upon others." He added, "hear, dear H.—, more and more upon your heart before your Father's throne, and you will feast more largely upon the banquet that he spreads." I have to be thankful that my friend's counsel was not lost on me. From that shepherd, indeed, I was soon removed, and very soon after he followed D.— to glory; but I had already carried the lesson into another pasture, where, richly and abundantly as he fed, mine always appears a Benjamin's mess; for I had learned the secret of the profitable barter, which I would commend to every Christian hearer—*instant, affectionate, individual intercession for the teacher, in the spirit of faith; then may we sit contented, and humbly confident to receive the assured answer in the portion which he is commissioned to divide.*—*Charlotte Elzea Beth.*

RUSSIAN VIEW OF OUR MONITORS.—The Russian Admiral Lessoffski has made a most important and interesting report to his government, on our monitor iron-clads, which he pronounces equal if not superior to the best French and English armored vessels. The report concludes as follows: Monitors, like most other specimens of ship building at the present time, have their defects, and are not easily managed. They are unsuited for passages of long duration. For fighting against fortresses they are nearly perfect, and notwithstanding this, it can be boldly asserted that not only eight months ago, when we commenced their construction, but at the present time, after all experiments and latest inventions, it is difficult to designate any other system for constructing coast vessels more useful for the defence of Cronstadt from a sea attack, and to navigate narrow and shallow channels. And particularly, is there no other system more suitable to the means of construction which we had in Russia in the summer of 1863? The monitors being constructed at the St. Petersburg yards undoubtedly are not in a condition to cope with Cherbourg or take Portsmouth, but they will do their part of the duty, and will prevent an unmolested bombardment of the fortification of the port of Cronstadt which are so important to Russia.

AN INCIDENT IN THE LIFE OF LUTHER.—The following is from D'Aubigne's History of the Reformation:—As Luther drew near the door which was about to admit him into the presence of his judges—the Diet of Worms—he met a valiant knight, the celebrated George of Frundsberg, who four years later, at the head of his German lansquenets, bent the knee with his soldiers on the field of Pavia, and then charging to the left of the French army, drove it into the Ticino, and in a great measure decided the captivity of the king of France. The old general, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battles, said, kindly, "Poor monk! thou art going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing, God will never forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind. "He that ruleth his spirit is greater than he who taketh a city," were the words of a king.

Some of the notables of Europe are suffering from age and ill health which may soon cause their retirement or make their places vacant by death. The Pope of Rome now 78 years old, has apparently had death several times near him, and for some months the inquiry has been—who will succeed him?

The last talk is that a Bonaparte—cousin of the Emperor, will be eligible in good time, and with the French influence in council and the French army in Rome will step into the shoes that Pius IX. will cast off. In England Lord Palmerston, past 80, is often prostrate from gout; and the Duke of Newcastle, yet in his prime, is dangerously indisposed. These are among the chief counsellors of the Queen. Victor Emmanuel of Italy has been warned by apoplexy that he must restrain his passions and appetites, or shortly his son Prince Humbert, not yet 21, will be proclaimed King of Italy.

In boring for salt water at Peoria, Illinois, some interesting observations were made. The drill has reached the depth of 776 feet. At 120 feet, a five-foot seam of coal was found; at 207, salt water; at 255, another stratum of coal three feet in thickness; at 317, more salt water, of about the strength of ocean water; at 734, a large stream of water impregnated with sulphur. This water flows upward with such force as to lift the heavy weights attached to the drill, and discharging 75,000 gallons every twenty-four hours. It has been carried in pipes sixty-five feet above the surface and it is thought can be applied to mechanical purposes.

THE FRENCH OCCUPATION OF MEXICO.—Intercepted correspondence between the French Consuls at Tampico and Matamoros contains interesting information of Mexican affairs. Gen. Urugua has refused the armistice by the French General Bazaine, and issued a proclamation declaring his intention to fight to the last. The Regency, while awaiting the arrival of the Emperor, had expelled 13 members of the Council, charged with being members of the Church party.

OLD COIN.—Among the coins in the collection sent to the New York Fair by Rev. Mr. Butler of Rome, is a First Brass of Titus, with the celebrated reverse, *Judea Capta*. This is the imperial coin of Rome which commemorated the fall of Jerusalem; and is of the utmost historical and religious interest.

MISSION TO ITALY.

We give the following note from Elder D. T. Taylor: "I commend Bro. C. to the sympathies and charities of all our brethren. I have known him for many years. Send him help to go to Europe and preach the coming of Jesus. Do it to the extent of your ability. May God bless him and all who aid him in his mission." D. T. TAYLOR.

We shall be happy to receive and forward any funds designed for this mission, which may be sent to this office. J. LITCH.

FOR ADOPTION.—The undersigned is desirous of finding parents who will take his motherless babe, and bring it up as one of their own. She will be twelve months old 1st of April; has light complexion, light hair, blue eyes; very intelligent, etc. Those having no children would be preferable.—None but truly devoted Christians need make application. Address, stating all particulars, JAMES MORRISON, Corbendale, Luzerne Co., Pa.

Since the death of his wife, Bro. Morrison has been and is still out laboring as an Evangelist, in which work his labors are greatly blessed; and his babe needs the care of a kind mother. We hope some kind friend of the character named, will accept the trust offered.—Ed.

Married.

At Caledonia, Elk County, Pa., May 1, 1864, by Rev. M. B. Loring, Mr. Cyrus S. Gardner to Miss Charlotte R. Murray, all of Caledonia.

Correspondence.

FROM BRO. JOSEPH FAIRBANKS.

Dear Bro. Litch—Why is there so little said, by the great body of the ministry connected with the churches, called evangelical, in regard to the second coming of the Lord Jesus Christ and the resurrection? The time was, and not so long ago, but that many now alive remember it, when they were not afraid to speak out on the subject, occasionally, at least. The time was when the American Tract Society hesitated not to publish tracts in relation to it. But how is it now? Are they afraid of being called Millerites, should they make any allusion to the subject so much alluded to by Christ and the apostles? Can those churches, in the true sense of the word, be called evangelical that suppress that which stands out so prominent in the Bible, particularly so in the New Testament? And yet the very churches calling themselves, evangelical, as a body, but not so as a whole, deny the fact of the pre-millennial coming of the Saviour. O, I do love to hear ministers speak right out upon the subject; speak of the first resurrection as the time when all those who love his (Christ's) appearing will receive a crown of righteousness, which the Lord, the righteous Judge, shall give them at that day.

A few days ago I was looking over a volume of tracts, published by the American Tract Society many years ago, and was much interested in perusing one contained therein, called "A Short Sermon" on the subject of the second coming of Christ. I think the readers of the Herald would be interested in reading it, particularly those who are looking and longing for the coming of their Lord and King. The following is a transcription of it:

TITUS, 2: 13.

"Looking for that blessed hope, and the glorious appearing of the great God and Saviour Jesus Christ."

This is the happy privilege of the believer in Jesus, to be looking for the second appearance of his Lord. Jesus has promised that he will come again; that he will "come quickly." Rev. 22: 20. He has declared that his coming will be sudden, like that of a thief. 1 Thess. 5: 2. The believer is a man who is expecting it, waiting for it, and preparing to welcome it. He knows that though "the Lord Jesus Christ shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them

that know not God and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and sent from the glory of his power;" yet that another end of his coming is, that he may "be glorified in his saints and admired in all them that believe." 2 Thess. 1: 8, 10. Therefore he looks for that blessed hope. He has peace with God through Jesus Christ. Guilt, the cause of fear, is taken away. He believes that the Judge is his friend, therefore he looks forward with a comfortable expectation. He feels that his present state is not his rest; for though the guilt of sin is taken out of his conscience, and the love and power of it out of his heart, he painfully feels that sin yet dwelleth in him; and therefore longs for the coming of Christ, that he may totally destroy it. The hope he has, is a blessed hope, because the things hoped for are inestimable in value, eternal in duration, and certain to the man who looks for them in faith and hope. "We that are in this tabernacle, (of flesh and blood) do groan being burdened," (2 Cor. 5: 4), with sin, affliction, and temptation; but at the glorious appearing of our Lord Jesus Christ, "God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 4.

Yours, as ever, with blessed hope,
JOSEPH FAIRBANKS,
Farmington, Me., May, 1864.

FROM BRO. D. ELWELL.

Dear Bro. Litch—We have enjoyed a precious season the past three weeks at Black Creek, C. W. On Sabbath, April 24, Elder I. R. Gates arrived, and we commenced a protracted meeting, which was continued for three weeks, when I left to attend the Pennsylvania Conference. The Lord was with us in great power; again and again, as it manifested that Jesus hath power on earth to forgive sins.

The weather for the most of the time, seemed very unfavorable. It was very rainy and muddy. But our hearts were rejoiced to behold anxious souls seeking the Saviour. Backsliders returned to the service of their God, and family altars were re-erected. How precious did our communion season seem, when new-born souls gathered with us round the board. We gazed backward and beheld the sufferer in the garden; we saw him nailed to the tree and pierced. How lowly did he appear, pouring out his own life-blood; laying down his life, that he might give unto us eternal life. Then we gazed forward; that sweet promise was again heard, "If I go away, I will come again." O, how near it seems to me! A few more toils, a few more cares; a few more sorrows, and the crowns will be given. It is only a "little while" now.

I baptized fourteen and received twelve into church fellowship. Elder Gates remained a few days longer, and was to continue the meeting. He is a true yoke-fellow, laboring earnestly for the salvation of souls. A determined and able opponent of Universalism, Annihilationism, and Spiritualism; May God spare him to labor in the cause, and bless his labors yet more abundantly, even until the Messiah shall come again.

We came to Shippen with our own conveyance, travelling four days and a half. The roads were very bad, part of the way. Many deaths have occurred here since we left last fall. But there is much world-mindedness here. Improvements are being made in the place. The Philadelphia and Erie railroad is in running order for twenty miles beyond this place. The minds of the majority seem to be absorbed in worldly things.

There has been no revival here lately. O, that God would pour out his Holy Spirit upon this people, and convince them of sin, of righteousness, and of judgment.

I long for the Redeemer to come. May God direct our hearts into the love of God, and into the patient waiting for Christ. Amen.
D. ELWELL,
Shippen, May 24, 1864.

QUERY.

"The first man Adam, was made a living soul, the last Adam was made a quickening spirit." 1 Cor. 15: 45.

Having heard the advocates of materialism frequently assert that man was all soul, and cite Gen. 2: 7 in proof, I wish to ask in reference to the passage above quoted, if the first clause proves the first Adam to be all soul, does not the last clause prove the second Adam to be all spirit? And if they that are Christ's are to be raised in his likeness, would not this argument of materialists drive them (if carried to its legitimate conclusion) into downright Spiritualism? So it seems to me.
D. B.

FROM BRO. D. T. TAYLOR.

Bro. Litch—I am now removed from Castleton, Vt., to this place, where I shall reside for the present; and having no local charge as heretofore, expect to be nobody's pastor, but every and anybody's preacher. If any church within a hundred miles desires my labors with them and for them, I shall be glad to hear from them by letter, and supply them for single Sundays at a time only, as I cannot be absent from home any great length of time. Christian love to all the saints scattered abroad.
D. T. TAYLOR,
Rouses Point, N. Y., May, 1864.

Obituary.

CLARENCE W. CASE.

Died, in Waterbury, Vt., May 2, 1864, of disease of the heart, Clarence W., son of E. W. and Mary H. Case, aged 20 years, 3 months.

It has seldom been our lot to make the acquaintance of one possessing in a higher degree the traits of a true Christian. From his early childhood he had been the object of the most tender and unremittent care of his parents and other friends—frequently being brought apparently near the grave; but notwithstanding his extreme suffering, he was

ever patient and uncomplaining; seeking to render those around him cheerful and happy; and no one could be in his company for a length of time, without realizing the worth of religion. Bro. Case had but recently moved his family from Bristol to this place, but the large and sympathizing congregation that assembled on the occasion of the funeral, showed that though they were among strangers, yet they were surrounded by friends who deeply felt the loss they had sustained.

He has left a world of suffering and toil, with a good hope of an inheritance among the saints of God. He was baptised when about fourteen years of age, and though feeling oftentimes very unworthy, yet as he remarked to me the day he died, he "had sought to live so that he might be prepared to die at any time." We laid his body in the dust, with the blessed hope of meeting again when the "night of weeping" shall be past, and the "morning of joy" shall come.

Funeral services were attended by the writer at the Congregational church, assisted by Elds. Parker and Bosworth. Text, Ps. 55: 22—"Cast thy burden upon the Lord, and he shall sustain thee."

H. CAMPBELL.

Waterbury, Vt., May, 1864.

ROBERT C. LANING.

Died, in defence of the American Union, May 3, 1864, at Columbus, Kentucky, Mr. Robert C. Laning, aged 22 years.

The subject of the above notice enlisted in Sept. 1863, in the 2d New Jersey cavalry, and followed his regiment to Washington, thence to Eastport, Miss., and from there back to Columbus, where he was taken sick and never got away. Efforts were made to get his discharge, and one of his brothers went down to bring him up, but was unsuccessful, owing to the register of his company being away, so that his papers could not be made out. But he was discharged by death, painful as it was to him to be separated so far from friends in the trying hour.

His brother, Rev. J. S. Laning, visited him in April, and remained some time with him, conversing on the Saviour's love and pointing him to Christ for salvation. He promised to seek Jesus and expressed his belief that he would not recover.

Of the state of his mind at death, I have no account, but we humbly hope he was faithful to his promise and sought and found that

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head
And breathe my life out sweetly there."

An aged father and seven other members of the family mourn his untimely death. But while with saddened hearts and tearful eyes we behold the cloud of sorrow gathering over us, faith points upon the dark background the beautiful bow of promise, with the inscription written in characters more precious than letters of gold: "Thy brother shall rise again." To our heavenly Father will we meekly bow and say, "Thy will be done."

ELIZA M. ARNOLD.

Died in Farmington, Lacrosse Co., Wis., May 8, 1864, Sister Eliza M. Arnold,

The Family Circle.

[Original.]

The Conversational Historian.

A GENERAL SYNOPSIS OF

Ancient and Modern Empires, Kingdoms and States.

BY NATHANIEL BROWN.

Author of Essays on Education.

[Copyright secured.]

CHAPTER XXXVIII.

Rome.—Cæsar—Pompey—Cataline.

Were Cæsar's ancestors of high repute among the Romans?

Cæsar was descended from an illustrious family; and also married a daughter of Cinna, a senator of great distinction.

Was Cæsar a good looking man?

He was reputed to be the handsomest man in Rome.

After the death of Sulla, how soon did the Romans under Pompey, subdue the Parthians?

In about 15 years.

After defeating Mithridates, what next did Pompey do?

He made numerous conquests, deposed many kings and greatly extended the glory of the Roman name.

Did he conquer Jerusalem?

He captured the city after besieging it for three months, and killing 12,000 of its inhabitants.

After this did he return to Rome and enjoy the most splendid triumph that ever entered the gates of the city?

Nothing of the kind ever equalled the cavalcade of Pompey—even on his chariot wheels were written in Jasper capitals, Armenia, Cappadocia, Paphlagonia, Pamphylia, Colchis, Syria, Mesopotamia, Palestine, India and Arabia!

These were the conquests of the triumphant warrior.

How many years was this triumph before the birth of Jesus Christ?

Sixty-one years.

How many cities did Pompey conquer?

He conquered 800 cities and 1000 castles.

What was the amount of treasure that Pompey brought to Rome in gold and silver, besides all his other spoils?

In our money it would amount to 20,000,000 of dollars!

While Rome was prosperous abroad, who was conspiring her overthrow at home?

Sergius Cataline.

By whom was the conspiracy of Cataline frustrated?

By the sagacity and vigilance of Cicero, who at that time was consul.

Were the conspirators taken and executed?

Most of them were, but Cataline fled and raised an army which was soon overthrown by the forces of the republic, and Cataline and all that were with him perished by the sword.

Was Cicero a famous man?

He was distinguished for his learning, his abilities, his patriotism, energy and zeal in advancing the common interests of Rome, and her general welfare.

Who formed the first Triumvirate?

Pompey, Crassus and Cæsar, 69 years B. C.

Was not the fame of Pompey, equal to the honors conferred on Cæsar?

No name stood higher in the estimation of the great men of Rome than the illustrious Pompey who had by his wonderful abilities and military knowledge and courage, subdued all the western part of Asia—yet when he ventured to meet Cæsar on the field of battle, he was soon overthrown and fled to a foreign country and died an inglorious death. How transient is all earthly glory!

CHAPTER XXXIX.

Rome.—Cæsar—Pompey—Cicero.

Who was chosen consul at this period?

Cæsar.

How did Cæsar increase his popularity with the people?

By a division of lands among the poorer citizens.

Was the Triumvirate prejudicial to the freedom of the people?

It was so evidently.

Who at this time was the watchful guardian of Roman liberty?

The immortal Cicero.

Was Cicero one of Rome's best men?

He has always been considered one of the world's best and greatest men, and as an orator, statesman and magistrate, Rome has never had his superior.

Did not the enemies of liberty procure the banishment of Cicero from Italy?

They did; and sold all he had, and demolished all his houses!

Did Pompey concur in sending Cicero into exile?

He did so truly! and when he fled from Pharsalia, he probably remembered the deed.

Why then did he procure his recall to Rome?

Because he saw that his own power and glory began to wane before the superior grandeur of Cæsar, and he needed the eloquence of Cicero to stay up his declining fortunes.

Who had the government of Transalpine Gaul and Illyria?

Cæsar.

When did Julius Cæsar invade and subjugate Britain?

About 54 years B. C.

What were some of the conquests of Cæsar in the west of Europe?

He conquered all that country which extends from the Mediterranean to the German Sea; he took 800 cities, subdued 300 different states, overcame 3,000,000 of fighting men, and slew 1,000,000 of them on different battle fields!

Did Crassus in his expedition against the Parthians, break the triumvirate?

In consequence of his death there, it was broken. This event took place 53 years B. C.

What course did Pompey and Cæsar pursue after the death of Crassus?

They each one evidently aspired to universal and undivided dominion.

Were Pompey and Cæsar each powerful and jealous of each other?

It was so, no doubt.

What did Cæsar at this time do?

He led his army over the Rubicon, passed into Italy, and in two months entered Rome in triumph!

Where was Pompey?

He departed from Rome to Capua, from thence to Macedonia near Pharsalia.

Did Cæsar follow him to fight a battle for the empire of the world?

He followed—Pompey and Cæsar fought at Pharsalia. Cæsar conquered and great Pompey fled to Egypt, and was murdered there.

Did the inglorious death of Pompey after the fatal battle, encourage Cæsar to aspire to universal empire?

Historians generally suppose that Cæsar aspired to wear an imperial crown! Would that history had told us that he had aspired to an incorruptible crown.

THE VALUE OF A LITTLE.

Do thy little, do it well;

Do what right and reason tell;

Do what wrong and sorrow claim,

Conquer sin and cover shame.

Do thy little, though it be

Dreariness and drudgery;

They whom Christ apostles made

Gathered fragments when he bade.

Do thy little, never mind

Though thy brethren be unkind;

Though the men who ought to smile

Mock and taunt thee for a while.

Do thy little, never fear

While thy Saviour standeth near;

Let the earth its javelins throw,

On thy way undaunted go.

Do thy little, God has made

Millions leave for forest shade;

Smallest stars their glory bring,

God employeth everything.

Do thy little, and when thou

Feolest on thy pallid brow,

Ere has fled thy vital breath,

Gold and damp the sweat of death;

Then the little thou hast done—

Little battles thou hast won,

Little masteries achieved,

Little wants with care relieved,

Little words of love expressed,

Little wrongs at once confessed,

Little favors kindly done,

Little toils thou didst not shun,

Little graces meekly worn,

Little slights with patience borne—

These shall crown thy pillowd head,

Holy light upon thee shed;

These are treasures that shall rise

Far beyond the smiling skies.

These to thee shall all be given

For thy heritage in heaven;

These shall all perfume the air,

When the spirit enters there.

Yet they still will linger here,

And thy name shall long endure,

For a legacy shall be

In their deathless memory.

From the Congregationalist.

"MORE LIGHT."

BY GAIL HAMILTON.

I thought I covered all the points raised by "Sermon," but as there seems to be still a little cloudiness, I trust the great importance of the subject will serve me as an excuse for recurring to it again.

First, what is meant by "charging in the clouds," and "firing low," in preaching?

When a minister, in his sermon, confines himself to the attack and defense of views which to the ecclesiastics of the thirteenth, fourteenth, and fifteenth centuries had vital meanings, and enlisted all the strength and vehemence of their natures, but which have now interest only to the historian or the philosopher, and into which the minister cannot put fire, and from which the hearer cannot catch a glow, I call it "charging in the clouds." When, designing to improve men, the preacher uses terms which they never use, discusses subjects which are never discussed out of the pulpit, lays down principles which are never taken to market nor to mill, to farm nor forum, expends himself on themes which have no relation to every day life, I call it "charging in the clouds."

When he speculates without arousing others to speculation, when he answers questions without giving the smallest satisfaction to any really inquiring mind, when, without display of actual ignorance, laziness, or imbecility, which, though rarely seen in the pulpit are yet not absolutely unseen, he does nevertheless fail to excite any emotion, to call forth any interest, to start any thought, to deepen any resolve, to quicken any penitence, rouse opposition, or elicit hearty assent, that I call "charging in the clouds." He is brave, and means to make a good fight, but a fog is before his eyes. He does not see where the foe

is, and with much din of onset he spends his strength for nought.

By "firing low," I mean almost exactly the opposite of this—seeing precisely what is to be done and doing it. "Sermon" thinks the analogy (dubious, the figure so lame, that "it does not, as Prof. Stuart used to say, 'go on all fours.' It hardly hops on one foot."

I do not know about Prof. Stuart, but Paul employs very similar figures. He enjoins Christians to take "the sword of the Spirit, which is the word of God."

He declares that the word of God is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit."

Another writer of eminent parts and culture informs us that when people heard the words of Peter "they were pricked in their heart."

If the word of God may be represented by a sword, why not by a gun? If the preacher in Paul's time were a warrior, why may he not be now? I do not know why steel should be any more appropriate than lead to illustrate the gospel and the gospel's work.

If gun powder and Minnie rifles had been as well known in Paul's time as helmets and breast-plates were, I dare say we should have heard of them. My figure may not "hop" alongside of Prof. Stuart, but if it can creep on its knees behind St. Paul, it will do my work perfectly.

Indeed, I think if my preaching savored less of professors, and more of Paul, ministers would be nearer the mark, for the prize of their high calling.

"Sermon" speaks justly against any diminution of thought or power in sermons, out of regard to the supposed mental weakness of the congregation? Did I advocate such diminution? If I did, I beg every one to believe that it was in a moment of temporary aberration of mind. I have not the papers by me, and cannot speak positively, but I have no recollection of enjoining such a thing, and I know that in my sober senses I never desired it. No one can deplore more deeply than I the "weak, washy, everlasting flood," that has so nearly drowned out sense and substance from our Sunday school literature.

No one can have a more hearty contempt for the baptized weaklings who by force of a holy name, have hustled aside such sturdy old pagans as Haroun al Raschid, Sinbad the Sailor, and Mother Goose. I pray my kind critic not to class me with the "some" who "would reduce sermons to the same weakness."

Let him persevere in his laudable course of preaching sermons with "thought and argument, and power," especially "in villages and rural districts." The need and the want of them can hardly be overestimated. I designed to express these facts with the utmost emphasis. I meant to guard particularly against the possibility of supposing that a sermon to be intelligible and effective, must be rapid and wordy; that a sermon dealing with common things, must be common-place; that, to command attention, it must lack power; that "firing low," is firing lightly rather than effectively; that a protest against muddy water, should be reckoned a plea for French brandy or milk tea. How I failed to do this I cannot even now understand.

"Sermon" says—as a general statement let us hope—"It is usually supposed that men understand their own art or business better than strangers to it;" for instance, your coat comes home from the tailor's and is too small. The seams are strongly sewed, and the shape is fashionable, but it does not fit. You mention the fact to the tailor, and he says, tailors know how to make coats better than ministers. You see at once that the remark though true is irrelevant. You are indeed a stranger to the art of making coats, but you know as well as the best professional tailor whether you can get a coat on or not. One need not serve out a seven years' apprenticeship to a shoemaker in order to learn that his shoe pinches him. One may not be able to steer a ship, but he may find out that he is going down with all on board, for want of skill in the captain, without ever having studied navigation.

"Why should ministers, of all men, be jostled and hurried, even by their friends?" Why, indeed? But is any one jostling and hurrying them? Not I, surely. Take your own time. We are quite willing to wait. Only when you have taken all the time necessary, let us have something worth waiting for. It is not that we are not promptly and decorously served; it is that we are served with husks. Nor should ministers "of all men," have any kind of demands made upon them. As I have previously endeavored to show, we claim from them only what we claim from the butcher and baker—food. If the loaf is made of saw-dust and the ham of mahogany, every body will surely feel at liberty to censure. We only exercise a similar liberty when the sermon is what country people call "chips and porridge."

"Sermon" thinks I have been very unfortunate in my hearing of sermons. So do I. I should be glad to believe that I have been singularly unfortunate. I have not taken pains to collect evidence on this point. It would be an ungracious, and, to a certain degree, a fruitless task, since the truth seems to be much better subserved by every one's speaking from his own experience, than by gathering what A, B, and C have said. But just now, in the preface to the fifth series of Robertson's Sermons,

published within a few days, the editor says: "It may be that one great cause of the indifference with which men are said to listen to preachers, arises from the fact that for the most part their addresses are far below the intelligence of their audience, who are wearied with the trite repetitions of platitudes that neither instruct nor inform. These sermons and 'Pulpit Notes' evidence the character of a teaching, not only listened to, but also most influential. Perhaps the contrast between these and the sermons usually preached may suggest a means of reawakening an interest, now almost dormant, in the minds of listeners." A consummation devoutly to be wished.

Even while I am writing these things come to me by a roundabout way, from an entire stranger, a letter giving a picture of the condition in which I have reason to believe many minds are living. It is tremulous with earnestness, and I venture to give one or two extracts, because it so opportunely and exactly illustrates a part of what I have been trying to say.

"Don't think I am a mere scoffer. I don't know who is in earnest, if I am not, but the more I read and hear of those doctrines, and I hear them every Sunday, the more horrible they seem to me. I do want to be a Christian. I do want to know what to believe about the inspiration of the Bible, the Atonement, and the other doctrines said to be essential. I know all that is said of the comfort of the doctrine of the Atonement, but as before one can get to the comfort, one has to believe that God is less able to entirely and heartily forgive and pity a sinner, than even we poor creatures are, I can't get any comfort out of that thought. You may wonder that I don't ask the minister I hear every Sunday for help. He is very good and very earnest; but he says 'this is true,' and seems incapable of seeing that that is just the point, whether it is true or not."

My point of view, as "Sermon" says, does not cover the subject. There is only one that does. Yet mine over-spreads quite a patch. Extending through eight degrees of latitude and sixteen of longitude, it is surely broad enough to merit attention, if not to preclude other views. And when other views, like the above, corroborate the testimony of mine, it is surely not to be set aside as local or exceptional. I know that there is a deep, I am confident that there is a wide-spread, dissatisfaction and unrest underlying the peaceful exterior of religious society, which pulpit ministrations do very little to remove. My observation leads me to believe that the greater part of preaching is satisfactory only to those who are already satisfied. It is easy to scoff at science, philosophy, and transcendentalism, to extol faith, and degrade reason; but when it comes to the point that ecclesiastical power rests on popular thoughtlessness—may the Lord raise up another Martin Luther, to do for Protestantism what the first Luther did for Catholicism. But it would be better if every minister would be his own Martin Luther. If this is lugubrious, there is a time to weep as well as a time to laugh.

For "Sermon" to recommend me to try preaching, is to carry coals to Newcastle. I have been preaching all my life. In fact, I fear I may say as Lamb said of Coleridge, I never did anything else.

A SECRET FOR MOTHERS!—Mr. and Mrs. Ashton, with their numerous family of sons and daughters, came to the Lord's table, an unbroken circle. I never witnessed the blessed sight without asking myself, "What secret family influence has been owned of God by these precious results?" One day I said to the youngest daughter, a child of twelve years, "Do you ever forget Jesus?" "O no," she replied, "we can none of us at home ever forget Him; for mother talks to us of Jesus every day. He is ever with us."

O mothers! take to your hearts the precious secret of that family's bliss. The mother, ever abiding in Jesus, made his name a household word, his presence ever acknowledged, ever felt.

"She talks to us of Jesus every day." Mother, is it true of you? Do your lips and life daily, hourly, breathe the knowledge and love of Jesus into the hearts of the little ones at your knee? Is Jesus a name which your baby often hears, and early lips? Trust not that formal counsels, invitations, and prayers will be owned, and blessed of God in the salvation of your children. The ever-abiding, ever-pleading, out-breathing, out-speaking love of Jesus, alone shall prevail. Giving yourself, and your little ones, unto God to be saved by the blood of Jesus alone, according to His everlasting covenant to you and to your children, trust Him unwaveringly to His word. So shall you be sustained in your work of Christian nurture, not alone by hope and faith, but by the blessed assurance that God will make your labors effectual unto salvation, by His converting and saving grace.

PUNGENT REPLY.—To a young infidel who scoffed at Christianity, because of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an uproar to be made because an infidel went astray from the path of morality?" The infidel admitted that he had

not. The doctor added, "Then, don't you see that you admit that Christianity is a holy religion, by expecting its professors to be holy; and that you pay it the highest compliment in your power?"

A REFRACTORY CLASS CURED.—The writer, during twenty-three years' experience in the working of Sunday schools, has met with more than one instance of refractory scholars. He has at present before his mind a case in which most of the members of a senior class had become so disaffected that it became a serious question whether it should not be altogether disbanded; but another course was adopted. The teacher and superintendent met together for earnest prayer; kind, loving letters were written; and not many months had elapsed before it could be said of that class, that it was the model of order, and still better, that many were converted to God. Since then almost, if not all, have joined the church and become teachers in the Sunday school, or are in other ways making themselves useful in Christian work.—*English Magazine.*

The Rev. Dr. Macfarlane, late of Edinburgh, Glasgow, and now of London, having in company boasted of what he had done in the way of improving his congregation by missionary and other operations, an old lady who had been listening with much apparent interest to the enthusiastic diatribe of the glowing divine; during a short lull in the conversation, very quietly interposed the remark, "Eh, Doctor, but ye hae muckle need to pray for humility!"

Advertisements.

Premiums for Subscribers.

We make the following offer:—For each new subscriber paying two dollars for one year, in advance, FIFTY CENTS: payable in any of the following Books or any Tracts. Thus the person sending one hundred subscribers, will obtain a handsome Religious Library.

BOOKS.	Price.	Postage.
Memoirs of William Miller, 1 vol. 20	\$1 00	20 cts.
Time of the End, 1 vol. 20	1 00	20
Voice of the Church, 1 vol. 20	1 00	20
Saints' Throne and Millennial Glory, 1 vol. 20	75	12
Millenarianism, 1 vol. 20	75	12
Daniels on Spiritualism, 1 vol. 20	75	12
Seis's Last Times, 1 vol. 20	1 25	20
The Kingdom which shall not be Destroyed, 1 vol. 20	1 00	20
The Sealed Book, of Daniel Opened, 1 vol. 20	1 00	20
do, do, in paper covers, 1 vol. 20	1 12	10
Baxter's Napoleon, 1 vol. 20	60	12
Pocket Harp, 1 vol. 20	60	12
Cruden's Condensed Concordance, 1 vol. 20	1 25	12
Miller's Life of Trust, 1 vol. 20	1 50	24
Orrick's Army of the Great King, 1 vol. 20	40	8

Or we will send any books or tracts in the Boston market, at the retail prices.

In addition to the above, Elder Bosworth authorizes us to say, that to the person sending in 40 new paying subscribers for one year, within three months from present date, he will pay ten dollars.

To the one sending 20 new paying subscribers for one year, he will give one of Colby's Patent Clothes Winger, worth six dollars in any market.

Premiums for the Youth's Visitor.

To the little boy or girl sending in the largest list of subscribers for the YOUTH'S VISITOR, within the next three months from date, he will pay two dollars.

To the one sending in the next largest list for the YOUTH'S VISITOR, we will give a fine English Reference Bible worth one dollar.

To the one sending in the third largest list for the YOUTH'S VISITOR, we will give Orrick's Army of the Great King, in gilt binding.

Boston, Jan. 9, 1864.

1864. Eclectic Magazine. 1864.

GREAT ATTRACTION FOR 1864!

Splendid plate embellishments!

GREAT CONGRESS OF VIENNA!

23 PORTRAITS OF EMINENT MEN.

1. The January Number, 1864, will be embellished with a remarkable plate containing 23 fine portraits. The Congress of Vienna, and an extra plate with a portrait of the greatest Naturalist of the age, Prof. Louis Agassiz, of Cambridge.

2. The February, March, and other future numbers will be embellished with splendid plates, of an interesting and attractive character.

3. The Eclectic as a Monthly Magazine has no superior in literary merit or artistic embellishment.

4. Its letter-press is made up of the choicest articles, selected from the entire range of British Quarterly and British Monthlies. It aims to give the reader the best of all.

5. Every number of the Eclectic is splendidly embellished with one or more fine Steel Engravings.

6. The Eclectic has acquired an established character as a standard work among literary men. It finds a place in many libraries.

Two Splendid Premium Engravings will be given to each new subscriber for 1864; their titles are:

"Return from Market," and "Sunday Morning," engraved on steel, by John Sartain, in the highest style of art, and making a beautiful present for the holiday, or ornaments for the parlor or studio. These prints are alone worth the price of subscription.

7. On the receipt of \$5, the subscription price for one year, the two premium parlor prints will be sent by mail, post-paid, to the person subscribing or to any one who will procure the name and send the pay.

8. The 12 monthly numbers of the Eclectic make three large volumes in a year, with title-pages and indexes for binding.

9. The Eclectic is eminently instructive and entertaining, and ought to be in the hands of every intelligent family and individual.

Volume 61 commences January, 1864. New is a good time to subscribe, and premiums will be sent at once. A liberal discount made to agents and the trade.

The Eclectic is issued on or before the first of

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

WHOLE NO. 1201.

BOSTON, TUESDAY, JUNE 7, 1864.

VOL. XXV. NO. 23.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.
At 46 1-2 Kneeland Street, (Up Stairs),
BOSTON, MASS.

J. Litch, Editor.
To whom remittances for the Association, and communications for the Herald, should be addressed.
Letters on business, simply marked on envelope "For Office," will receive prompt attention.

BOARD OF CONTRIBUTORS.
Rev. J. S. PARSONS, DE. R. HITCHCOCK,
Rev. L. O. DICKER, REV. O. R. PARSONS,
Rev. S. S. GARVIN, REV. J. M. PARSONS,
Rev. D. G. GARVIN, REV. D. L. ROBINSON,
Rev. L. G. GARVIN, REV. L. H. SHIPMAN,
Rev. R. H. CONKLIN, REV. H. MAIDEN.

COMMITTEE ON PUBLICATION.
L. O. DICKER, J. S. PARSONS, R. E. KNOWLES.
[For Terms, &c., see Fourth Page.]

Communications.

DECLENSION IN CHRISTIAN LOVE.

BY REV. O. R. PARSONS.

There are many passages which have a chronological application to the times in which we live—"the last times"—designed to stir us up to watchfulness and prayer, carefulness and diligence to make our calling and election sure. Among these is the following: "And because iniquity shall abound, the love of many shall wax cold." This contains a statement of the condition of the world and church in the closing period of time, as is evident from the context, Matt. 24: 6-14. As wickedness increases as time continues, so it is to abound in the last days. "The older the world, the worse," was the declaration of the faith of Luther in respect to the condition of the world; and St. Paul affirmed long before: "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

This idea is repudiated by the men of our times, and the would-be reformers of our day, as well as a vast majority of the professed Christian church. They tell us "the older the world the better," and "men shall grow better and better till the end." But their false prophesying of "progress" in good, is to be made manifest to all in the open and abounding wickedness that shall prevail.

This generation is to be like that of the closing age of the Jewish dispensation, which is thus illustrated by the Saviour: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter there and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this generation."

The epoch of the fulfillment of the text is the Laodicean age of the church; for I regard these seven epistles to the seven churches of Asia as not only applicable to those seven literal churches then existing, but also, that those churches were mystical, and symbolic of the seven ages of the New Testament church. The Laodicean church is addressed as "neither cold nor hot" in spiritual condition, or love; and because lukewarm, was threatened with being spewed out of the mouth of "the Amen, the faithful and true witness," &c.—Read also Rev. 3: 14-21.

From the text quoted above we learn that there is to be a declension in Christian love, and that the cause of this is to be the abounding wickedness that shall prevail.

The cause now exists in an alarming degree. There have been darker ages of the world, but not more wicked. Sin against light and knowledge increase the world's guilt—"For until the law sin was in the world; but sin is not imputed when there is no law." "For by the law is the knowledge of sin." According to this manifest and just rule, the world is more guilty and wicked today than in all other ages. Before the first advent of our Saviour, "darkness covered the earth, and gross darkness the people." The land of Judea partook of this universal darkness. But Jesus "the light of the world" came, and leaving Nazareth, his native town, dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulun and Nephthali. That it might be fulfilled which was spoken by Esaias the prophet, saying: The land of Zebulun, and the land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

After the Saviour's mission to this people, their sin was fourfold and their guilt unparadonable. So that he upbraided the cities in which his words and miracles were spoken and performed. Matt. 11: 20-24. The men of the nineteenth century are as virtually condemned, having been exalted to heaven through privilege, as were the cities

which rejected the Messiah, and their doom is as certain.

Though the Gospel has been preached among all nations, yet there is not a Christian nation on the footstool—they are simply enlightened and civilized. Kings and queens and rulers do not "kiss the Son," nor come into allegiance to the King of kings and Lord of lords with their dominions and subjects; but are virtually opposed, simply giving tolerance to Christianity; while governments universally are tyrannical, oppressive and unjust, and must soon be dashed in pieces.

The world at large is most corrupt—in civilized lands and cities, as well as in heathen and unenlightened parts of the earth—lying, cheating, swearing, theft, licentiousness, drunkenness, debauch, suicide, murder and every species of sin and crime exists and is marvellously on the increase. And this under the light and with the knowledge of the word of God, shining in every dwelling. And the world is fast verging toward that corruption which characterized the old world. Gen. 6: 13.

The moral condition of the professed church is faithfully drawn by the apostles, 2 Tim. 3: 14-22.

With such cause there must follow declension, and "the love of many wax cold."

The evidences of declension in Christian love are apparent—

1st. In the increased worldliness of professors. Never was the church and Christians at large, more worldly. This is a covetous age, and the "almighty dollar" has as much influence on the hearts and minds of professors as the world, and they are seeking to enrich themselves and lay up treasures on earth like the world. They heed not Christ's words of admonition to this age. Luke 21: 34.

2d. In the neglect of prayer. Christ has admonished us to "watch and pray," but this is neglected to a great degree. The time has been when Christians prayed more than now; prayed more in faith, and in earnest, and in the spirit, and were found often in prayer. If we love an individual we often seek their society. If we love the Lord we will often seek communion with him. The neglect of prayer in secret is evidence of declension in love.

3d. In the absence of Christian fellowship. The evidence of true Christianity in the heart is "unfeigned love for the brethren." This is the evidence of change of heart. If we love Christians we shall visit them often, and meet with them in the places of prayer and conference. The absence of love in our hearts leads us to forsake the assembling of ourselves together. Those therefore who have declined in love and "lost their first love," will not heed the apostle's command, (Heb. 10: 24, 25) nor regard the exceeding great and precious promise of God. Mal. 3: 16-18. The time has been among us when brethren and sisters could meet three times on a Sabbath, and on every day in the week, through fair weather and foul—week after week, and month after month, and year after year, and carry on their daily avocations also, without suffering. But how is it now? Their first love is lost.

4th. In the neglect of the Bible. The Bible, as the word of God, is loved and read, and searched and studied by those who have love for Christ. It has been read and marked and carried with the person constantly. O, how Christians have loved the Word of God in all ages. But now it is almost a useless book; all other books are read, and the light, and trifling, and corrupt literature of the day, chosen in the stead of the Bible. The New York Ledger is often found on Christian tables by the side of the Bible, more read by professed Christian families than the Bible itself. Young converts of this age do not read, and study, and love the Bible as those of the past. Papers filled with war news, and carnage and blood, are read with eagerness, to the neglect of this precious volume.

5th. Want of love for the appearing of Jesus. This is a marked sign of declension in love for the Saviour. In all the past, Christians have loved and looked for with joyful hope the return of their Lord. The Bride has waited with longing desire and earnestness the coming of the Bridegroom; but now, to the astonishment of heaven and earth, the professed bride cares nothing for his return—prefers the absence of her Lord; and prays not for his coming. But few even believe that he ever will come; and those who do, think it will be ages in the future, nor care not how long! The same indifference of a wife to an absent husband would betray her lost affection for him, and the fact that she had found other lovers; so has the church lost her love for her Redeemer, and sought her ease and pleasure where her Lord is not.

Each individual should carefully and critically examine themselves and see if these evidences of declension in love exist in their hearts. Hear the master, ye Christians and churches. "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

(Original.)
RELIGION VS. HYPOCRISY.
BY J. S. BLISS.

Probably there are many who will not be aroused at this, and there are others who will be—for there is such a thing as religion, and also such a thing as hypocrisy. And yet it does not need the spirit of discernment to see this difference.

Religion has obtained a dominant ascendancy in this land, and it is a shame its votaries should lop off branches by their own misconduct, and then give all the blame to his Satanic majesty, seeming to forget the part they played themselves. But such is the condition of the world, and the cause receives deep and gaping wounds, through a modern kind of deception.

Mankind is said to be a kind of pilgrim-angel, travelling on from this, to other scenes of existence, where he will receive his reward for good deeds while here on this terrestrial ball. It is here, then, that we are to pave the way for the superior scenes, where all can see the manifestations of a great Power in all its beauty and grandeur.

Any one can readily perceive that the principle foundation in this system is love, harmony, and affection, and this I mean as a whole, the professed Christian world. The sectarian spirit should be done away, for it is my humble opinion whoever is so lucky as to reach heaven will not care whether his associates were Presbyterian, Baptist, Methodist, Adventist, or any denomination. If animosities exist, they must be adjusted here; all jealousies and contentions must cease, and until it does, the world's people will look with suspicion on the man or woman who tries to win him and convince him of the benefits of his system of religion; and he is very apt to ask, "What better are you than I am?" pointing at the same time, to Mrs. A. or B., who has, perhaps, done an unjust act, which he knows to be true: perhaps dishonest dealing, where the would-be Christian forgot the golden rule, or it may have been a false falsehood, he again forgetting that there is a record which reads—"Thou shalt not bear false witness against thy neighbor." Indeed, where all his or her talk was fallacious. It may have been where it says, "Thou shalt not steal," and yet this same person whom we may be looking to for an example, would not exactly steal, but would deal so dishonest as to make stealing respectable, as far as it has reference to exemplary Christianity; for he would seek to secrete a misdeed under a broad cloak of a Christian, which in my mind is a tenfold worse crime than the first mentioned.

Now it does not need a microscope to read the name of this. No; for it has a space-penetrating power itself, and stands openly before—hypocrisy. This should deeply affect every moral and religious being in the universe. There is no need of a man being mistaken or deceived in this—for if I mean to be honest, I can be, and so can you, reader. It makes no difference whether you and I are professed Christians or not; we can tell very nearly whether our neighbor is following out the principles set forth, and he has the same right to his opinion of us.

There is sometimes a vague and distorted idea gets into the heads of some, that they do not sin at all; but that is a dangerous predicament to get into, for if I am right, *man fell*. So when I see a person claiming superior attainments in religion, I say such are repulsive.

Could we fly towards a far-off nebula, they would look very near together; but onward we go, striving to reach the centre of light and motion. But still they are untold millions of leagues away. Just so with sanctification, so-called, in these days; they are far, far from the centre of light, and I think if the world were surprised by the coming of Jesus Christ to-morrow, he would pick such up as a poor wanderer among this generation, as he did the poor Chaldee—out of pity. I may be considered eccentric, but I do not mean to be, though I would only attempt to cast a faint glow across the midnight sky.

If any one desires to be a true denizen of heaven and endless felicity, he or she must feel their littleness, and not their greatness.

A person may claim a change of heart and be considered in a justified state; but his sins have perhaps not left him, only transformed. So with a person claiming to be free from all sin—those many sins have only perhaps been transformed to a different kind. But probably such opinions will exist as long as one generation rises over another, seeming to build on the ruins of the former; they too culminate and disappear, and so on through the far stretching ages of the past.

I have heard that it is a great thing to be a Christian, and a greater thing to be a sinner. Now if this is true, what shall be said of the class of people under consideration? What will be their doom and destination if the Scriptures are true?

Can they ever expect to enjoy the land of their inheritance under a God they are not entitled to? If such expect to, I aver they will be disappointed; and if disappointed and are to be punished according to the "deeds done here," who is to measure those deeds but God himself? Of course no one will mistake me, if I say that a non-professor stands well in the scale, beside a person enjoying hypocrisy in its fullness.

What a scene would be presented, whether in our humble world, or beyond the confines of some distant galaxy, were justice meted out at one time! But the impatient race must wait, and no matter what rank a person may hold, whether an humble peasant among the glens, or a prince of a kingdom, the sword of justice will flash from world to world, and from star to star. Then it will be known who lived a straight forward life while here. Then it will be found who are the true denizens of heaven. Then will be the most exalted revelation known to those whom God has created. And as a thousand worlds are no more to Him than one, we conclude the operations will extend, which to us appears to be a vast wilderness of heaven; and yet this habitation which appears as a wild, will not be overlooked.

The time is coming when this kind of deception will step aside as the genuine article advances. Now the idea presents itself, is Christianity established in the hearts of such as profess it, and thus disgrace the cause? I say most emphatically, *no*.

No wonder that creation languisheth, when those from whom we are to expect better examples, bring a bitter reproach. So we say to such, "First become converted yourselves, then you will be prepared to teach others the way—and I mean converted to God especially—for mankind are apt to be converted to some imaginary things, such as the world and a thirst for the things of the world. This is all right in its place; but I dislike to see people claim to care nothing for worldly gain, and the first opportunity that offered itself would 'grind the face' of his neighbor. But I will close by saying, that if additions to churches are desired, then those professing Christianity must first set the example; and instead of trying to magnify God and his works, they should praise him in its stead, and not lower the Creator by such vain attempts; for it is doubtful whether frail man can magnify the wisdom and knowledge of Him who 'spoke and it was done.'"

With genuine love to God, and love for home, and those to whom we are bound to respect by the tender ties, then scores ofpire will greet the lone wanderer, as he pedestrianizes, and honor, friendship and affection would show the difference between religion and hypocrisy.

Door Creek, Wis., 1864.

(Original.)
A DEFENSE.

In favor of the authenticity, divinity and infallibility of God's most blessed and Holy Word, the truth of which has remained untarnished amid the atheistical and infidel ravages of ages. It has stood the test when going through the closest examination of Jews and Gentiles, friend and enemies, priests and infidels, learned and unlearned, rustics and philosophers, by fools and by wise men. Through all these investigations, the evidences of its truthfulness, divinity, and infallibility have shone forth with noon-day splendor, and its influence carried the arrows of deep conviction to the heart of Bacon, Boyle, Newton, Littleton, Reid, Beatty, Campbell, Watts, Wesley, Luther, Fletcher, and to the hearts of hosts besides of the best and wisest, most learned and pious men that ever graced this earth with their existence since the death of the Apostles of our most blessed Lord and Saviour Jesus Christ.

In my first article I showed that the Bible is divided into three general, or grand divisions—viz., History, Doctrine, and Prophecy, and as that article was but a little more than an introduction to the subject under consideration, I would offer but a single argument on each division in favor, and in confirmation of the truthfulness of the entire Book. This being the case, I shall offer one or more proofs in corroboration of what has been already said, praying in the name of the holy Son of God, that the eternal spirit may accompany his own truth to the hearts of the readers. Amen.

The first historical fact contained in the Bible is the account of creation, the truthfulness of which, is so highly demonstrated, that the devil would not deny it, were he not the father of lies, (John 8: 44) nor would his infidel progeny deny it, if like did not begot like. Like father, like children. This fact being the only one offered in my first, I will give an additional one in my present article, which is little less stupendous than that of creation itself. I mean the drowning of the world by a flood; traces of which can be found, or rather have been found in various parts of the known world, both on the surface of the earth, and deeply imbedded beneath its surface: facts which should by no means be denied by omniscient mediums, and spiritualistic miracle-mongers, the progeny of the devil's last spawn, who

profess not only to "heal the sick, cure the lame, cast out evil spirits, but promise aid also to those who are seeking after knowledge in the arts and sciences." Another historical fact in proof of the truth of God's Bible, is the account of the burning of Sodom and Gomorrah with their inhabitants, the location of which cities, is said to be covered with the Dead Sea, as a "monument of God's most righteous indignation against sin, the offspring of the devil."

Of the vast number and variety of historical facts which authenticate the Bible, I shall at present give but one more; and that is the unparalleled and infinitely far surpassing history of the birth, sufferings, death, resurrection, ascension and intercession of our adorable Lord and Saviour "Jesus Christ the righteous," (1 John 2: 1) at whose incarnation a glorious band of heaven's holy hierarchy came down and shouted, "Glory to God in the highest, peace on earth, good will toward men," (Luke 2: 14) Now in this record of our Saviour's advent into this world from first to last, when all is thoroughly considered, which stands connected with it, is a matter of importance and magnitude in my own mind, greater than that of the creation of the universe itself. And no doubt, when some "tall archangel shall bend his loftiest flight around the Tree of Life in the 'new world,' the highest note of his golden trumpet will sound it into the ears of unnumbered millions," that of all the records of time and eternity, this record of Jesus Christ's atonement has no parallel, and when the sound of that highest note shall fall upon the immortal ears of the redeemed millions, then their praises will rise to the sound or voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth." (Rev. 19: 6) Spirit mediums and all others who deny the divinity of Jesus, will not be present on these highly ecstatic occasions, having no praises to offer to Christ any more than to any ordinary man. Their location will be elsewhere than in the new world, and their employment something quite otherwise than praising God. Now where is the demon, or where is the devil incarnate, that will deny the Bible account of Jesus, either before or after his advent into our world? Is it possible these last days have become so prolific, that they produce infidels that outrage the devil in propagating lies and slander upon Jesus and the "word of his grace"? Are not these the apostle Jude's filthy dreamers, that defile the flesh, despise dominion, and speak evil of dignities, and take more authority to blaspheme against God, and rail against his blessed word, than Michael, the arch-angel, durst exercise against the devil? Are these the apostle Peter's natural brute beasts (2 Epistle 2: 12) "who speak evil of the things they understand not, and who shall utterly perish in their own corruption"? Surely the description is well answered by Mormons, Universalists, Spiritualists, and other infidel organizations of the times.

But I must hasten on to offer one or two arguments in favor of the truth of the precious word of God from its doctrinal divisions. In my first article I offered the argument of human depravity, to the validity of which, the whole race can testify, or that portion of it who in all past ages reached the hour of responsibility, and had the ability, to judge of moral evil. At present I shall take up another powerful argument in corroboration of the truth of the blessed Bible, and that is the doctrine of righteousness, or doing right; and this doctrine I take up, because it is one that can be sustained by the dictates of human reason and by common sense. There is not a doctrine in the Bible more clearly and impressively set forth than that of righteousness, or doing right, which doctrine is immediately addressed to man's reason and conscience, and hence we have clouds of witnesses to prove the doctrinal part of the Bible to be true, without going to the Bible for proof. And that our rational and moral faculties give sanction to right, and resistance to wrong, we prove thus: Supposing a Bible had been given to mankind containing ten such commandments as the following, would the genuine dictates of our rational and moral faculties sanction them, do you suppose?

First, "Thou shalt hate the Lord thy God with perfect, and utter abhorrence." Second, Thou shalt blaspheme his holy name continually, and encourage others to do so. Third, Thou shalt murder every upright man thou canst find in the world. Fourth, Thou shalt hate and disobey thy parents, and take every opportunity to vex them to distraction. Fifth, Thou shalt steal all thy neighbor's goods, and do thy utmost to starve him to death. Sixth, Thou shalt frequently put coals of fire in thy children's bosom, and keep them in lingering torment as long as there is any life in them. Seventh, Thou shalt debate thy reason and brutalize thyself with drunkenness, and do every thing in thy power to ruin every faculty of thy soul and body. Eighth, Thou shalt avoid all truth as deadly poison, and establish thy soul in lying and hypocrisy, as perfectly as thou canst do it. Ninth, Thou shalt encourage all murderers, and reward them, and assist them to destroy all mankind, but themselves.

Reader, the truth of the Bible is too self-evident to demand another statement in proof of it, and if I had the penetration of judgment, and the eloquence of an arch-angel, I could not even give a full introduction to a description of the regard I have for God's Word, which he has "magnified above all his name" (Psalm 138: 2) and I trust in Jesus, that if the hour should ever come, that its truth must be sustained by the sacrifice of life, that I shall joyfully kiss the "martyr's stake, and bless heaven for the flame." In my next, I shall give you some mighty things which the Bible did for mankind, for which God shall have the glory. Amen.

From the face of the earth. Tenth, Thou shalt pluck out the eyes of thy horses and cattle, cut the flesh off their bones, till they are gradually tormented to death. And lastly, thou shalt cut thine own throat with all the rage of an infuriated devil, and thus end thy life in despair and perish in thy folly."

Now I would ask any man who had a soul worth saving and a "conscience not yet seared with a hot iron," (1 Tim. 4: 2) whether a Bible containing such fierce, cruel, and murderous mandates as above cited, would not be most vehemently contradicted by the resistless dictates of nature, and cause his soul to shrink back with horror? And now on the other hand, does the Bible given to us of God, which teaches the great doctrine of righteousness, or doing right in all things toward God, man, and beast, meet the very highest approbation of human reason and conscience, and receive the most welcome applause from the rational and moral faculties of the human soul? These being incontrovertible facts, I can call to my aid the testimony of all past, as well as the present generation in proof of the truthfulness of the doctrinal part of the Bible, which just teaches what reason and conscience both agree to be right, whilst both would violently oppose a Bible containing such mandates as above supposed. It is a great matter to have the enemies of the Bible to give their testimony in its favor, by appealing for its truthfulness to the senses, and to the rational and moral faculties, reason and conscience, which produce intuitive conviction of truth, which the most hell-hardened cannot suppress, unless they reprobate themselves as "vessels of wrath, fitted for destruction," (Rom. 9: 22).

But want of space bids me leave the two vast fields of historical and doctrinal truth, after having merely entered the gate which leads into their mighty expanse, and give one or more arguments in confirmation of the prophetic truthfulness of the Bible. And first I shall choose Isaiah's prophecy respecting Cyrus, the predicted conqueror of Babylon, who after having taken the kingdom translates it to the Medes and Persians, as had been prophesied, or foretold by the prophets. Isaiah even foretells of Cyrus by name (chapter 44: 28, also 45: 1) many years before he took the kingdom. Again, I take Jeremiah's prophecy of the seventy years captivity, as recorded in the 25th chapter of his prophecy, which is a fact so well known by every common reader, that there is no room left for doubt on this literally fulfilled prophecy. I suppose scientific, well-posted infidel history readers will by no means disgrace themselves by denying the literal fulfillment of this long predicted event, whilst unintelligent, bewildered, fanatical, and blasphemous spiritualistic mediums, have the hardihood of hell itself in denying much of the truth of God's Book, which having been foreseen by the Eternal Omnipotent, left it upon record for our benefit, "upon whom the ends of the world are come." 1 Cor. 10: 11.

Hear the apostle Peter, 1 Epistle 2: 1, 2, 3, verses: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." Now who that understands things after God's own interpretation knows not that this prophecy of Peter's is most literally fulfilled in the development of the damnable heresies and delusions of the fanatical sects of these times? And I here aver without the least shadow of fear of successful contradiction from earth and hell, that the very prophecies, &c., which are now denounced by spiritualistic infidel blasphemers, are most substantially and conclusively confirmed to be true, by the very existence of these hordes of infidel fanatics. Yes, the history of creation itself is not more fully confirmed as being true by the objects perceived by the senses, than the prophecies are confirmed, and proven to be true by the appearance of these "wandering stars in the moral heavens, and these raging waves of the sea, loaming out their own shame, these clouds without water, carried about of winds (hurricanes of perdition) to whom is reserved the blackness of darkness for ever." (Jude, see whole chapter.)

Reader, the truth of the Bible is too self-evident to demand another statement in proof of it, and if I had the penetration of judgment, and the eloquence of an arch-angel, I could not even give a full introduction to a description of the regard I have for God's Word, which he has "magnified above all his name" (Psalm 138: 2) and I trust in Jesus, that if the hour should ever come, that its truth must be sustained by the sacrifice of life, that I shall joyfully kiss the "martyr's stake, and bless heaven for the flame." In my next, I shall give you some mighty things which the Bible did for mankind, for which God shall have the glory. Amen.

(Original.)
SABBATH MEDITATIONS.
THE MIND OF CHRIST.

Let this mind be in you which was also in Christ Jesus. In you. Who? Every disciple of Christ. Every human being to whom the inspired direction comes. Let this mind be in you. And what was this mind? In answer: An humble mind. Being in the form of God, he made himself of no reputation. He humbled himself and became obedient unto death, even the death of the cross. A lowly mind; let each esteem others better than themselves. A quick mind; let nothing be done through strife or vain glory. A loving mind; be like minded, having the same love—being of one accord, of one mind. A benevolent mind; look not every man on his own things, but every man also on the things of others. What a different state of society we should have in this world, even did all comply with the above injunction? S. N. GEERS.

New York, May 1, 1864.

From Zion's Herald.
MY ROCK.
BY EFFIE.

"The Rock that is higher than I."—Psalms.
"Higher than I?"
O thought forever sweet!
O blessed babe! Let my glad lips repeat
With tenderest cadences as on I move—
"Higher than I!"
"Higher than I?"
I praise Thee, O my King!
My full heart thrills with joy as still I sing
From out my dust so low, the sweet refrain—
"Higher than I!"
"Higher than I?"
O when I'm brought so low
That I the depths of my own weakness know—
Ah, then, how cheering it is then, how sweet—
"Higher than I!"
"Higher than I?"
Forever higher! O gift
Beyond all praise! Dear Lord, my weak soul lift—
O bring me nearer—near, while I sing,
"Higher than I!"
"Higher than I?"
Beyond the highest height
Which my freed soul shall reach in the pure light
Of all the ages of Eternity!
"Higher than I!"
"Higher than I?"
I praise Thee, Lord, for this!
This "word" so rich—so filled with heavenly bliss!
Unfold Thyself to me, then, blessed Rock—
"Higher than I!"

From the London Quarterly Journal of Prophecy.

ROMISH INTERPRETATIONS OF THE APOCALYPSE.

Many of our readers are aware that, some years ago, an eloquent Anglican clergyman, Archdeacon Manning, was persecuted to Popery, and that he has since been conspicuous for his efforts to proselyte others to the same heretical and anti-scriptural communion. In a publication from his pen, entitled "The Present Crisis of the Holy See tested by Prophecy," we find the following striking passages, which deserve the careful attention of thoughtful Protestants: "The writers of the Church tell us that in the latter days the city of Rome will probably become apostate from the Church and vicar of Jesus Christ, and that Rome will again be punished, for he will depart from it; and the judgment of God will fall on the place from which he once reigned over the nations of the world. For what is it that makes Rome sacred but the presence of the vicar of His Son? Let the church of Christ depart from Rome, and Rome will be no more in the eyes of God than Jerusalem of old."

This restless pervert from Protestantism to the Romish apostasy does not make these assertions rashly, and without due consideration and inquiry. While he informs his hearers and readers that the striking fact is by no means familiar to the majority of Romanists, he is careful to lay before them his Popish authorities, as will be immediately seen. In our next quotation, we take the pardonable liberty of putting one or two clauses in italics.

"The apostasy of the city of Rome from the vicar of Christ," says Dr. Manning, "and its destruction by Antichrist, may be thought so new to many (Roman) Catholics, that I think it well to recite the text of theologians in greatest repute. First, Malvenda, who writes expressly on the subject, states as the opinion of Ribera, Gaspar, Melus, Viega, Suarez, Bellarmine, and Bosius, that Rome shall apostatize from the faith, drive away the vicar of Christ, and return to its ancient paganism. Malvenda's words are:—'But Rome itself, in the last times of the world, will return to its ancient idolatry, power, and imperial greatness. It will cast out its pontiff, altogether apostatize from the Christian faith, terribly persecute the Church, shed the blood of martyrs more cruelly than ever, and will recover its former state of abundant wealth, or even greater than it had under its first rulers.'"

In the list of Romish theologians cited by the ex-archdeacon, Ribera and Suarez were Spanish Jesuits; of whom the former wrote a commentary on the Book of the Revelation, (Joannis Apostoli et Evangeliste Apocalypsin.) Fully recognising the Apocalypse

as a work which was written by St. John the evangelist and apostle, they recognized its visions as true and divinely inspired predictions of future events. Unable to deny, upon their own principles, (as they would gladly have done had they deemed it to be in their power), that "the woman arrayed in purple and scarlet, decked with gold and precious stones, having a golden cup in her hand full of abominations and filthiness of her fornication," was a scriptural prophetic symbol of *Papal Rome* in the latter days; while they felt themselves compelled to surrender the *Papal city of Rome* to the fiery desolation and ruin denounced against it from heaven in the apocalyptic visions, they endeavored to save the honor of the Papacy itself by the clumsy device of conjecturing that the pope who shall happen to be contemporary with the great Antichristian confederacy, will, for his loyalty to Christ, be driven beyond the walls of that city in which Alexander Borgia, Julius III., and Leo XII. once reigned, as the blasphemously entitled vicars of Christ, and vicegerents of the Most High, and that the life of this fugitive pope is to be spared.

We call such an attempt to evade a difficulty a clumsy device, because it is wholly inconsistent with the interpretation which these theologians gave of the vision. They held, as Malvenda teaches us, that "in the last days Antichrist will terribly persecute the Church, and shed the blood of martyrs more cruelly than ever." Hence, this last terrible Antichristian persecution is, on the showing of these eminent Romish theologians, to be far more fierce and sanguinary than those which have preceded it. If, therefore, the then reigning pope shall prove to be the faithful and unshrinking witness for Christ and Christian truth, that Malvenda and others will have us believe he is to be, is it not absolutely incredible that the blood-thirsty followers of the Antichristian leader, bearing no slight resemblance to incarnate demons, will spare the life of a (supposed) true-hearted pope who shall be prepared to endure the most cruel martyrdom rather than renounce the Christian faith?

The ex-archdeacon cites other passages from Romish theologians of great repute, which make it certain that they and many of their contemporaries held that a terrible Antichristian apostasy is yet to manifest itself in the city of *Papal Rome*, and be for a time triumphant there.

"Lessius says:—In the time of Antichrist, Rome shall be destroyed, as we see openly from the eighteenth chapter of the 'Apocalypse.' And again—'The woman whom thou sawest is the great city which hath kingdom over the kings of the earth,' (Rev. 17:18) in which is signified Rome in its impurity, such as it was in the time of St. John, and shall be again at the end of the world."

Dr. Manning then brings forward the highest of his authorities, the Italian Jesuit Bellarmine, one of the most eminent among the Romish writers of controversy in the sixteenth century. It presents him before us as apparently a sincere believer in the divine inspiration of the visions of the Apocalypse. Dr. Manning thus proceeds with his Romish witnesses:

"And Bellarmine writes:—In the time of Antichrist, Rome shall be desolated and burnt, as we learn from the sixteenth verse of the seventeenth chapter of the Apocalypse. On which verse the Jesuit Ebermann, comments as follows:—'We all confess with Bellarmine, that the Roman people, little before the end of the world, will return to paganism, and drive out the Roman Pontiff.' (pp. 87-89.)"

We are not saying here that for Bellarmine's view of the Pontiff's expulsion by the Antichristian power is right; we utterly reject it. At all events, it is plain beyond question, that this Italian Jesuit deliberately professed to believe that the awful prediction concerning the harlot attired in purple and scarlet color, (Rev. 17:4), which we read in the "sixteenth verse of the seventeenth chapter of the Apocalypse" was denounced against the city of *Papal Rome*, when, in the yet future last days, she shall have apostatized from the papacy, and shall have expelled from her borders the (supposed) vicar of Christ, the then reigning pontiff. This is the fearful denunciation to which Bellarmine so expressly alludes: "And the ten horns which thou sawest upon the beast, these shall hate the whore, (arrayed in purple and scarlet color,) and burn her with fire." (Rev. 17:16.)

Applying this awful malediction to Rome *Papal* in the yet future Antichristian times, well might Bellarmine write as we have seen above—"In the time of Antichrist, Rome shall be desolated and burnt, as we learn from the sixteenth verse of the seventeenth chapter of the Apocalypse." Surely, if from any unforeseen contingency (to speak after the manner of men) the present guardian French bayonets should be removed from Rome, an unexpected reaction take place in the popular mind, and poor Pio Nono and his cardinals once more hold up their heads, the Romish doctors, Wiseman, Manning, and Newman will not, in defiance of the deliberately recorded judgment of Malvenda and Bellarmine, (with which Ebermann and all his Jesuit associates agreed,) turn round and vehemently deny the application of the awful verse in question to Rome *Papal*, in a state of apostasy from the Papacy, and insist upon applying it to London or New York, to Paris or Constantinople!

Even superficial Protestant readers will, however, find a perplexing difficulty in the Romish testimony which the ex-archdeacon has brought forward from Malvenda, Lessius, and Bellarmine. They can easily see that, on the principles of interpretation adopted by those Popish theologians, scriptural warrant for the declaration that Rome shall be desolated and burned, can be found in the prophetic denunciation that the Apocalyptic harlot shall be hated, made desolate, and burned with fire. But neither superficial nor thoughtful readers will find it so easy to discover Malvenda's and Bellarmine's scriptural authority for asserting that the then reigning pontiff will be so devotedly loyal to

the Christian faith and doctrine, as to incur the hatred of the Antichristian confederacy, and bring upon himself violent expulsion from the apostate city of Rome. On the contrary, it would be well for honest Papists to be aware that nothing of the kind is said of the Pope, either in the Apocalypse or in any other of the books of the New Testament. And we shall vainly search the Old Testament, from the beginning to the end, in order to find a prediction of the devoted Christian loyalty and fidelity of the Romish Pontiff in the yet future last days.

The truth is, that Malvenda and his fellow theologians found themselves in an unpleasant dilemma. No Dr. Newman lived then, who could publish a theory of doctrinal development, and still retain the confidence of the Pope. There were then no episcopally-ordained essayists and reviewers, who while retaining their clerical and professional emoluments, could publish sentiments which Spinoza, Voltaire, and Tom Paine would have welcomed; no historical professor in the chair of an important university intent upon undermining the faith of his readers in the supernatural portions of scriptural history, to whose literary efforts the infidel Gibbon would not have denied an approving smile; no colonial bishop, who does not blush while he retains his episcopal dignity and income, to teach Christians that they are at liberty to receive or reject any of the books of the Sacred Scriptures according to the dictation of the inner light of their reason and conscience, so that, after a strange fashion, the human mind is to be its own god. Those benighted Romish theologians, of whom Dr. Manning speaks, appear sincerely to have believed (as learned and thoughtful Protestants have also done since their time) that the seventeenth and eighteenth chapters of the Apocalypse are truly portions of divinely-inspired revelation. Yet, though they durst not venture to deny the genuineness and authenticity of these chapters, they would appear to have felt themselves at liberty to supply what they deemed to be omission in the prophetic history. As devoted Papists, it was impossible for them to admit that the Apocalyptic harlot, "arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications; and upon her forehead a name written, MYSTERY, BABEL, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH;" and of whom St. John writes, "I saw the women drunken with the blood of the saints, and with the blood of the martyrs of Jesus"—it was impossible, we say, for such devoted Papists as Bellarmine and his associates, to admit the idea that this cruel and abandoned woman was a prophetic symbol of the Romish church, of the Pope, and his cardinals, bishops, and inferior clergy. They added, therefore, to the prophetic word their own unauthorized conjecture; and while they gave up the *Papal city* to a yet future fiery desolation, they taught that the then reigning Pope will be loyal to Christ and his truth, and, instead of being martyred like Paul and Peter, Ignatius and Polycarp, will only be expelled from the guilty and devoted city.

We hear much of the amiable character of the present Pope, Pio Nono; yet he has been openly guilty, in his blindness and infatuation, of perpetrating an act of childish, yet satanic blasphemy, unsurpassed by the worst acts of his worst predecessors. In these critical times, it would be well for careless Protestants to pay attention to the following extract from the late Robert Southey:

"If God delivered over the power and dominion in heaven as well as earth, to the Roman pontiff: if that pontiff be indeed the living and oracular depository of the faith, the unerring expounder of what is written, and the sure preserver of those unwritten interpretations and additions which in the Romish Church, are held of equal authority with Scripture: if upon the Pope, under God, the salvation of all depends—Is it possible that these stupendous prerogatives should co-exist with imbecility, with vice, with flagitious profligacy, with flagrant unbelief? Will the Holy Ghost dwell with ambition, with avarice, with impiety, with all cardinal sins? For in their company the Holy Spirit must have dwell—with all these sins in monstrous hypostasis it must have been united—if the pretensions of the *Papal Church* were true." *Vindicia Eccl. Anglic.* p. 335.

This is taken from Southey's defence of the Anglican Church. It will be well for the true-hearted members of that Church to watch diligently the signs of the times. But they must not be so absorbed in contemplating the downward career of heretical essayists and reviewers and more notorious colonial bishops, as to neglect other and great dangers. Tractarians will eagerly take advantage of the dust and tumult raised by these episcopally-ordained septics and infidels, to carry on more securely their undermining operations. That cautious and wary dignitary, too, will not be idle, who has so long been striving to Laudianise the Anglican Church, and who is watching opportunities to thrust into our colonial episcopate men after Laud's own heart. These dangers call for vigilance and prayer.

We will conclude this paper by commending to the notice of sentimental admirers of the Papacy, the following nervous passage from Coleridge, as to its practical effects:

"When I contemplate the whole system (of Popery) as it affects the great fundamental principles of morality, the *terra firma*, as it were, of our humanity; then trace its operation on the source and conditions of national strength and well-being; and lastly, consider its woful influences on the innocence and sanctity of the female mind and imagination, on the faith and happiness, the gentle fragility, and unnoticed ever-present verdure of domestic life—I can with difficulty avoid applying to it what the rabbins fable, after the curse, that the firm earth trembled wherever he strode, and the grass turned black beneath his feet."—*Biog.*, lib. I., p. 131, 132.

CURIOS AND VALUABLE DISCOVERY.

A LOST FRAGMENT OF POLYCARP DISCOVERED.

From the Congregationalist.

After my return from Germany, where I became familiarly acquainted with the celebrated Prof. Teufelsdröck, I found on a careful examination of certain manuscripts which that profound, though eccentric scholar generously put into my hands, a most remarkable relic of early Christian antiquity. It purports to be a very ancient copy—not later than the fourth century—of a narrative by Polycarp, bishop of Smyrna, written about the year 95—that is to say, not many months before the aged apostle John was banished to the island of Patmos. The narrative seems to be a fragment of a much larger work—containing, probably, a somewhat minute history of a missionary journey by the author, among the principal cities of Asia Minor. The portion which has come down to us, relates to an interview between the youthful evangelist and Archippus, angel of the church at Laodicea. The reader will recognize this Archippus as the "fellow-soldier" of Paul, and the son of Philemon, the Colossian slave-holder. (Phil. 1:2.) He seems to have been somewhat slack and negligent in his ministry, even in his youth, (Col. 4:17) what his spirit was thirty years later, at the time of Polycarp's visit, the reader will judge for himself.

Our fragment throws considerable light on the letter addressed to the "angel of the church" of the Laodiceans, recorded Rev. 3:14-22. The words, "I am rich, and increased with goods and have need of nothing," seem to have been quite in the usual vein of Archippus.

Whether this is a genuine fragment, is a question for scholars, to be determined according to the canons of the higher criticism. I will only suggest, in this prefatory note, that there is nothing in the narrative inconsistent with the well-known facts of history. It has been shown by Trench in this beautiful commentary on the Epistles to the seven churches, that Polycarp, though then but a youth, was probably the angel, or chief pastor of the church at Smyrna, at the time when John "saw the Apocalypse," and there is a very ancient tradition contained in the Apostolic Constitutions, that Archippus then filled the same office at Laodicea.

The missionary journey of Polycarp must be regarded by all, as in itself highly probable; and the reader who will consult the following authorities, hitherto overlooked by all historians of the church will have no doubt whatever on the question: (*Irenaeus Haer.* v. 106; *Epiph. Haer.* 1001; *Hegesippus in Euseb. XL.* 3; *Ignatius to Achaïans*, 3, 18; *Pop. Ep.* X. 5.)

It must be confessed that the style of this fragment in its English dress, is suspiciously modern; but that must be charged on the translator. The original Greek is barbarous and obscure; and the manuscript would be quite illegible to any scholar not trained under Prof. Teufelsdröck. The present editor has attempted to render it into perspicuous English, and has deemed it expedient to omit many allusions, local and other, which would be unintelligible to unlearned readers, without an elaborate commentary.

Should it occur to the reader that the matter of the fragment is even more suspicious than the style, inasmuch as it ascribes to a primitive, apostolic church, a character peculiar to churches in our own time; I beg leave to suggest, in reply, that this is a fresh and striking illustration of the aphorism that history continually repeats itself, though with endless variations. It must not be overlooked that, according to our scheme of prophetic interpretation, the seven churches were types of many periods in the history of the church universal; and that the church of the Laodiceans points to this lukewarm age as its anti-type. What wonder, then, that the description of that church by a contemporary, should apply so strikingly to multitudes of churches and Christians in our time? After all that may be said in favor of the genuineness of our fragment, I cannot conscientiously profess absolute faith in it. It may possibly be a *ruse* of our German friend. I submit it, however, to the judgment of the learned, and especially to that of the *New England clergy*.

After this tedious introduction, Polycarp is permitted to speak for himself:

POLYCARP TALKETH WITH ARCHIPPUS.

"It came to pass on the sixth day of the week, the day being far spent, I entered through the western gate into the great and rich city of Laodicea. Worn with toil, hungry, thirsty and faint, I inquired of a man in the market-place for the dwelling of Archippus, the angel of the church. The man, who seemed to be a merchant, answered me courteously, and beckoning with his hand to a slave, said unto me: 'My servant shall guide thee to the dwelling of that excellent and venerable man whom thou seekest.' Having thanked him for his courtesy, I followed my guide to a neighboring street, wherein were many stately houses—if they ought rather to be called palaces. He soon led me to a marble portico, and pointing to a door said unto me, 'this is the dwelling of Archippus.' Much marveling in my own heart that the angel of a Christian church should dwell in so princely a mansion, I knocked at the door, having in my hand my epistle of commendation from the beloved apostle of the Lord. After I had knocked many times, the door was opened by a slave, who invited me to enter. Then I said, 'peace be to this house,' and gave my epistle to the slave, bidding him deliver it to his master. In no long space of time the slave returned, and bade me follow him. At an open door I was saluted by a venerable man, in flowing robes, who kissed me first on my left cheek and then on my right, and bade me welcome in the name of the Lord. Having led me to the divan, which was covered with silken cushions, he commanded a servant to bring a silver basin and ewer, with a napkin. When I had finished my ablutions there was brought to me food and wine—of which I partook and was refreshed. Thus I found that my host, according to the

commandment of Paul, was given to hospitality. Supper being ended, Archippus, with grave courtesy, fell into affable discourse.

"Thou hast brought to me, O Polycarp, a letter from the aged and beloved apostle of Christ. Is he then in health?"

"That holy and excellent man," I replied, "is well, though he is now bowed down by the burden of well nigh a hundred years. Still, he appears every Lord's day in the assembly, and stretches forth his withered arms, saying, 'little children love one another.'"

Then said Archippus, 'verily we ought to give thanks to God, that the disciple whom Jesus loved, still lingers among us. May he be spared! I know there are some who say they shall never die, but tarry till the Lord shall come; but I hold not with them. Doubtless he also, the last of the apostles, will in due time, fall asleep. But I anticipate that event without any painful apprehensions; for the churches are now firm and well established, and the guidance of apostles is not needed now as it was in the days of my youth, when my father in Christ, the blessed Paul, was still living. Then there were many divisions and disorders among the multitude newly come to the faith. Now all things are peaceful and the Gospel has free course.'

Then I answered and said, 'O venerable Archippus, I am come as far as to Laodicea preaching the kingdom of God. I have visited many churches since I departed from Smyrna, and with grief I must testify that many are feeble, and many more are distracted with damnable heresies. I would fain know whether the church over which you preside is peaceful and flourishing.'

"Most gladly, dear brother," said Archippus, "will I satisfy thy pious curiosity. More than thirty years ago, was I ordained by the laying on of the hands of the Presbytery, over this church; and I can now say as it is written in the Psalms, that the lines are fallen to me in a pleasant place. Thou seest, brother, that this is a rich city, and great, and magnificent; and our church is like unto it. I do not mention the wealth of my people—though they have been singularly prospered in temporal things, some of them being largely engaged in the wool trade, and others being extensive dealers in oil and spices, while not a few derive great gain from the sale of golden ornaments and costly garments; they are indeed rich, very rich; but of this I make no account; though it gives us respectability in the eyes of the heathen around us, and enables us to maintain public worship with appropriate splendor—it must be confessed that wealth has its uses even in the church—but it is not of the wealth of our church that I was about to speak—though it is indeed the richest in this part of Asia Minor, and very numerous besides, including a large proportion of the intelligence and fashion of the city—for you know, dear brother, that our church is thronged every Lord's day with the very elite of Laodicea) however, as I was saying, I do not make much account of all this; for I know, as the Scripture saith, that God hath chosen the poor of this world, rich in faith, and heirs of the kingdom, and I was about to say, that our people are pre-eminently rich in this higher kind of wealth. We are blessed with the most delightful harmony. There are no divisions among us. None of those strange and deadly heresies which have crept into the churches of Thyatira, Pergamos, and Ephesus, have ever disturbed our peace. We have never had a Nicolaitan, a Balaamite, or a Jezebelite, among us; but all our people—who are very intelligent, and thoroughly indoctrinated—receive, without cavil, the doctrine of the apostles. We have been mercifully saved from fanatical excitements, such as agitated the Church of Thessalonica thirty or forty years ago. We believe in a slow and silent growth, rather than in a sudden and violent expansion by what some call the power of the Holy Ghost."

We enjoy the favor and friendship of the heathen. We have never suffered persecution; for we have never wantonly provoked it. We are careful not to lose our hold on the heathen part of the population, and we therefore refrain from violent denunciations of idolatry and vice; and we conform as much as in us lies to the social usages and fashions of good society. The blessed Paul, whom I remember so well, became all things to all men, and we imitate his example. Though there is a shocking prevalence of certain vices, like drunkenness and uncleanness in the city, we leave that to the magistrates, and we keep to the Gospel. I hear that some Christians, in other parts of the country, assert that the holding of slaves is sinful; and there was a time when such a heresy was broached here; but that I speedily extinguished by reading, with due comments, Paul's letter to my honored father Philemon, when he sent back from Rome that rascal (pardon me, brother, I forget myself) that deluded servant, Onesimus. We follow the teachings of Paul; though between us, I always thought there were one or two unguarded expressions in that otherwise incomparable epistle. My church, however, is thoroughly instructed on this question.

You would scarcely know one of my flock as a Christian any where but at church, so careful are they not to offend the prejudices of their unconverted neighbors. But then you would be delighted with their diligence, and regularity in the performance of their religious duties. The order and decency always visible in our assemblies, is truly edifying. You must have heard, brother, of the confusion and disorder which marked the first manifestations of spiritual power after the Lord's resurrection, and you know how often the exercise of what are called spiritual gifts, have been accompanied by scenes of unseemly extravagance. I have deemed it my duty to repress and discourage all such manifestations, and I am happy to say that my efforts have been entirely successful. It has been many years since we have had either *tongues* or *prophecies* in our assemblies. You would be struck with the prudence and moderation of all who take part in our social worship."

I am happy to say that our church has been steadily growing in numbers. Having gained the respect and favor of the world by a judicious conformity to its manners and customs, many are almost weekly added to our communion. The conversion of sinners, though rarely sudden, and never miraculous, is of frequent occurrence. This is easily explained. I do not make conversion a mystery. My hearers all understand that a sincere resolve to be Christians is all that is needed to make them Christians. I teach them that they have all the power needful to bring about their own salvation. I must add, however, that I am always careful to tell them that the Holy Spirit always co-operates in conversion. By such instructions, addressed to their common sense, I have converted a multitude of souls. Much depends, dear brother, in the ministerial work, on knowing *how* to convert sinners. That is an art, thank God, which I have pretty well mastered."

Thus far had Archippus proceeded in his discourse, when I was moved to say:

"Tell me, O Archippus, whether your converts are holy and unspotted and separate from the world?"

"Truly, brother Polycarp," he replied, "they are very estimable and virtuous people; but they are not austere and righteous over much. You must bear in mind that they are rich, and aforesaid lived in luxury. They do not feel called upon to renounce lawful pleasures. They may often be found at the theatre, and not seldom have I seen them dancing at heathen festivals; perhaps indeed, they sometimes carry their liberty to the verge of licentiousness; but they never pass beyond. As an offset, I must say that they have been singularly generous toward me. There is no end to their liberality. My wants are all supplied. I have all, and abound. I regard myself as peculiarly happy in being called to preside over such a church. There is nothing to cause me uneasiness. I thank God for such a prosperous settlement."

Having ended his discourse, Archippus left me to repose. But I bowed my head to the earth, weeping and groaning in spirit."

Thus ends the fragment. One cannot help thinking that the prudent, polished, and liberal Archippus was some 1800 years in advance of his time. And notwithstanding the mysterious and terrible rebukes contained in the epistle to the Laodiceans, it seems probable that the church would now be regarded by the majority of intelligent Christians, as a model church.

SOMETHING YOU CAN DO FOR OUR SOLDIERS.

Christian reader, you are deeply interested in the great struggle now going on in our country. You look forward to an active campaign, soon to open, with bright hope that it will be successful.

"And yet, and yet, you cannot forget that many brave boys must fall."

and you long for the immediate conversion of all the soldiers, lest some should die unprepared, and though martyrs to a glorious cause, be lost forever. You have heard with joy and gratitude of the good work God is doing in the awakening and conversion of soldiers, and wish home duties would permit you to bear a part in the efforts now being made for their salvation. I write to remind those who cannot leave home, that there are two ways at least in which they can render important aid to the laborers in the field.

First, you can pray. Every evening thousands gather in the chapel to pray. Can you not spend at least part of the hour between seven and eight o'clock in "effectual, fervent prayer" for the brave and noble defenders of our country, whose souls are in such peril? The early Christians sympathized so deeply with Peter when he was in prison (Acts 12) that prayer was made without ceasing of the church unto God for him. Surely the condition of the tens of thousands of Satan's captives in our armies ought to awaken all our sympathies. God delivered Peter, and will deliver these if the whole Church unites its prayers for them. A father wrote me recently that in praying for his son in my regiment he had been assured that he would be converted. Then the son was far from God, but before the letter reached me he was rejoicing in the pardon of sin. O, for united, believing, importunate prayer!

Second, you can write. There is probably one in the army with whom you might say would have more weight than all that could be uttered by his chaplain or any one else. You know his history. He may have made you vows as yet unfulfilled. You understand the secret springs of his nature. At any rate you love him and he loves you, and if any one can influence him you can. Write him an earnest, affectionate letter, pleading with him to give God his heart at once. Let it be steeped in prayer, and if it is blotted with tears, all the better. The Spirit will attend it to his soul, and it will be saved.

As you value these precious souls, as you desire to be "pure from the blood of all men," I beg you, do all you can, and do it now.—*Exchange.*

GLORIFICATION THROUGH SUFFERING.

This is the paradox of Christianity, that through weakness we put on divine strength; through poverty grasp the divine riches; and through pain are borne into the fullest, sweetest experience of the divine love. This passes with very many for the talk of the pulpit, till in some rare example it stands out manifest before us. Suffering, if prolonged, has a two-fold tendency. Some it makes morose, selfish, and atheistical; with others it unfolds freely and more freely the angel within, till it irradiates the poor worn bodily frame, as if the immortal life were dawning through it before death. "There are bodies celestial," says Paul. In chronic disease, we sometimes see them forming brightly and more brightly within the natural body; those waxing as this wanes toward dissolution. Since we wrote "Exaltations at the Approach of Death," we received a communication illustrating the truth

that the gradual putting-off this vestment of mortal decay may help on mightily our spiritual renewal, albeit through chronic disease and suffering. One such example ought to teach us a divine patience; knowing that we may not only triumph over pain, but make it our ally and helper. The following description will be readily recognized by the good people of Framingham, as applying to one who a few months ago ceased to be mortal from among them at nearly threescore and ten, but who, much of that time, might say with Paul, "I die daily."

"For nearly thirty years she was confined almost wholly to her dwelling, with scarcely the power of locomotion, with crippled hands and perpetual ill health; yet nobly and gloriously was she upborne by faith and love. Her life was one of rare industry: all the time, while she had power, she busied herself in constant devotion to the good of all around her, making garments for poor children, and presents of beautiful needle-work to her relatives and friends; and when she was too feeble to work any longer, she wept that her season of service was past for those whom so dearly she loved. In the beautiful autumn-hours, it was touching and helpful to hear her speak of the loveliness around her so truly felt she should never see again; then she added, 'the good Father gives us all more of sunshine than of cloud all along our life, if we would but see it.' She was a constant reader: in her wheelchair, with a little frame for her book, she read long after the power to turn the leaf was gone. Shut out from the world, she retained the innocence of a child to the last; and was so grateful for every smile of God, every word or act of love, that her presence was an inspiration of all the beatitudes. To one who asked her, near her closing hour, if she felt prepared to die, she turned with a look of surpassing peace and power, and replied, 'Do you think I could have lived the life I have if I were not?' Her home was glorified by her being, her neighborhood taught and rebuked and blessed by such a spirit, so patient, so strong, so serene, so hopeful, so cheerful, so heroic. That is the soul the Father loves, chastens, only to be made perfect."—*Monthly Religious Magazine.*

THE ADVENT HERALD.

TUESDAY, JUNE 7, 1864.

JOSIAH LITCH, EDITOR.

EDITORIAL TOUR.

After an absence of two weeks we are at home again, and at our table. We suppose our readers will expect us to give them some account of our tour to Pennsylvania and what we saw and heard.

And first of the Messianian Conference. This Conference was organized in 1858, and has steadily advanced on its mission of mercy to the present time. The present session was characterized by the spirit of harmony and brotherly love. The members were mostly present, and seem to have lost nothing of the love for our Lord's appearing, or zeal for the progress of the cause of Christ and of his coming reign. Our hearts were cheered by the accession to our numbers of four new members, who are ardently devoted to their great work of winning souls, and proclaiming the Gospel of the kingdom.

Our Missionary work during the past year resulted in good to many, bringing to their minds for the first time, the doctrine of the coming reign of the Messiah; and some were led to the Saviour. The Sabbath school came, although far from what it should be, is, we are glad to learn, becoming more and more a matter of deep interest with our people. And we hope for still better things for the year to come. We were cheered and strengthened in our work by the presence of our beloved brethren, Elder L. Osler and R. R. Knowles of Providence, R. I. The church in New Kingston, where our Conference was held, has from a small beginning steadily progressed, and had yearly accessions to their number, of such we trust as shall be saved. But as the Secretary will give us a report of the Conference, we forbear further remarks.

The Sabbath preceding the Conference we spent in Philadelphia, where Bro. Joseph Miller had secured a hall for our use; and spoke three times. We were happy to meet with old, tried and familiar friends, among whom we had gone for twenty years preaching the kingdom of God. And we are glad to learn that they are not yet weary in waiting for the return of the Nobleman. Our cause, so far as its association with the Conference is concerned, had from various causes, become distracted. Several of the old friends, members of the church, with some who had become attached to other interests expressed a desire to identify themselves distinctly with the Conference, and receive ministerial labor from its members, and declared their purpose to adhere to the action of the church twice had, adopting the name of "Messianian church," and appointing a delegate to attend the Conference and represent them in that body.

May the great Shepherd of the sheep keep and prosper them.

The Sabbath after the Conference we spent in Harrisburg, and preached in the morning for our old friend and brother, Rev. J. Colder, of the Free Baptist church; and in the afternoon we occupied the pulpit of the First Baptist church, which was kindly granted us for the occasion. May the good Lord water the seed sown.

We also found on our arrival in Philadelphia, that the city was alive with ecclesiastical doings. First, there was in session the General Conference of the Methodist E. Church. The discussions on its polity, such as Lay Representation, an extension of the time ministers should remain in one place, the election of three new Bishops, the election of Editors for the church periodicals, and of book agents, besides the discussion of the slavery question, gave to the doings of the Conference great public interest.

Then there was also in session, the African Methodist E. Church, the doings and

sayings of which at the present time attracted unusual attention. Among other circumstances which transpired in reference to them, was the appointment by the M. E. Church Conference of a delegation to the African M. E. Church to bear the fraternal greetings of the former to the latter body; and the reciprocation of the courtesy by the A. M. E. Conference. To this time the African Conference had not been recognized by the white Conference. But the change has come at last.

Then the various anniversaries of the Baptist denomination had brought together from all parts of the country a very large number of their ministers, and attracted great attention by the discussion of the various subjects which were up during the week.

The Bible Union, who have in hand the revision of the translation of the Scriptures, also held their anniversary in the city. Another great theme, which seemed to interest all minds was the great National Sanitary Fair, to be held in one of the beautiful parks of the city, Logan Square, to continue two weeks.

Wednesday, June 1st, was a great era in Congregationalism in the city. Three churches of the order, fraternizing with New England Congregationalism, were recently organized, and on the above day, were recognized by the denomination, and received into fellowship by appropriate ceremonies.

So that on the whole the past and the present month in Philadelphia may be called the great ecclesiastical era. May the doings of the various bodies redound to the glory of God.

THE WORK OF THE AMERICAN BIBLE SOCIETY.

Dr. Taylor, one of the secretaries of this Society, visited the Methodist General Conference and made some statements which we doubt not will interest our readers.

Dr. Taylor began with tendering both greetings and thanks from the Society he represented to this General Conference and the Annual Conferences. He represented that at the commencement of the rebellion great apprehension was felt lest the operations of the Society should be greatly crippled. But God had been better than our fears, better than our hopes, better than our prayers. He has greatly strengthened the Society, and while the area of its operations has been diminished, the extent of its work had been largely increased. This plainly appeared by the following

INTERESTING STATISTICS.

You may learn this from the figures showing the state of the Society. The receipts of the Society for the year past have reached the sum of \$560,578.60; an increase over the receipts of the previous year of more than 130,000, and nearly \$124,000 more than the receipts in any previous year of the history of the Society. The distribution of the Scriptures, including the foreign distribution, of which we have only received a partial report, has been 1,500,578 volumes; larger than any single previous year. Three years have passed since the war broke out. In those three years we have issued 3,778,119 volumes of the word of God. You may be surprised, fathers and brethren, when I say to you that this exceeds by nearly 200,000 volumes the whole of the issues of the Society for the first twenty-eight years of its existence, and that excluding the foreign distribution. If we add to this the foreign distribution in the last forty-eight years, the excess would be probably more than half a million of volumes.

These facts call for devout gratitude, and are a strong encouragement to hope. The total issues of the Society for the past year have been 18,778,878 volumes, and very much of this immense production for the past three years has gone to the army. The Christian Commission has been the largest single agency for this distribution, having disbursed 17,76,075 volumes.

Dr. Taylor set one disputed question at rest, in regard to the object of the Society.

BIBLES FOR REBELS.

He said: "We have given the word of God to our enemies; we have given it to them freely; we have given it to them by hundreds of thousands of volumes; and I am glad to say they have been received thankfully and joyfully. In the last meeting of the Board of Managers, we had communications from various parts of the South, gratefully acknowledging the receipt of our contributions. We have given the Bible to the armies of the confederacy, to the prisoners taken from the rebels; we have given it freely to all who would receive it. And, blessed be God, in his own good time, all the barriers that now prevent its free circulation among us will be thrown down."

METHODIST GENERAL CONFERENCE.

This important body has just concluded its session of nearly four weeks in the city of Philadelphia. It has been the most harmonious session which has been held for many years. For some thirty years past the question of slavery has convulsed their deliberations. But at length, after a protracted struggle almost perfect unanimity prevails. There seems to be but one mind in reference to the great and crying evil, and a determination was manifested, that whatever the government might do in the matter of abolition, slavery shall not exist in the M. E. Church.

The statistics of the denomination are thus summed up in the address of the Bishops.

"The proof of the latter part of this statement is found in the statistics as published in the General Minutes and in the Reports of Boards of Management and of Book agents. The statistics of 1863 present the following results: Members and probationers, 928,394; travelling preachers, 6,788; local preachers, 8,156; churches, 9,430; probable value, \$20,830,554; parsonages, 2,553; probable value, \$2,790,150; amount collected for Conference claimants, \$66,410; for Missionary Society, \$399,073; for Tract Society, \$12,534; for American Bible Society, \$55,685; for Sunday School Union

\$11,633; Sunday Schools, 13,008; officers and teachers, 146,967; scholars, 732,692; volumes in library, 2,300,783.

These statistics, as compared with those of 1859, show, on the one hand, that there has been a falling off in the number of members and probationers of 50,951; in the number of travelling preachers of 89, and in the amount collected for the Tract Society of \$3,070. On the other hand, that there has been an increase of 252 local preachers; of 124 churches, and of \$2,007,914 in their probable value; of 313 persons; and of \$362,982 in their probable value; of \$6,859 in the amount collected for Conference claimants; of \$150,740 in the amount collected for the Missionary Society; of \$15,655 in amount collected for the American Bible Society; and of \$461 in the amount collected for the Sunday School Union. Also of 1,253 Sunday Schools; of 7,668 officers and teachers; of 101,584 scholars; and of 114,103 volumes in library. In a word, of the sixteen items embraced in our statistical reports, there has been decrease in three; increase in thirteen.

The falling off in the amount collected for the Tract Society stands as a solitary and strange exception in the list of our benevolent contributions. It may be accounted for in part, perhaps, by the fact that in furnishing religious reading matter for our soldiers, our people have contributed a large amount of funds which have not gone through the treasury of that Society. Yet we cannot but fear that the claims of this great interest are not sufficiently appreciated by our people, or that the preachers have failed to lay these claims suitably before them.

The other two items of decrease named above may be accounted for, partly by the secession of ministers and members in the Virginia portion of the Baltimore Conference, growing out of dissatisfaction with the earnest and anti-slavery principles of our church, and partly from the dispersion of a number of our societies in the Border Slave States. If, moreover, we consider the large numbers of our people and of our ministers who, in various capacities, have gone into the war, the many who have fallen in battle, and have died in camps and in hospitals, and the agitations that have existed in our home communities, it is only wonderful that the decrease has not been much greater. But what shall we say of the many items of increase disclosed in the statistics, and of the large measures of increase presented in many of those items? Whatever other explanation may be given, we feel compelled to say, "It is the Lord's doings, and it is marvelous in our eyes."

The question of lay delegation in the Annual and General Conferences has for several years been strongly agitated; but as yet without success. But it is evident that a great advance has been made in the direction of their admission. On this point the Bishop thus speaks:

"The General Conference, at its last session, issued an order requiring the preachers in charge, and the Bishops, to lay the subject of Lay Representation in the General Conference before the male members of the Church, and before the Annual Conferences, prescribing certain rules for the government of the proceedings, and requesting the Bishops to report the results of these several votes to this body. That order has been carried out, and the results of these several votes, as officially certified by the secretaries of the several Annual Conferences, excepting Kentucky, are, viz: Of the ministers there were 1,338 votes for, 3,069 against; of the male members, 28,884 for, 47,855 against, showing a majority against Lay Representation in the General Conference of 1,731 ministers, and of 18,971 male members. The subject was laid before the Kentucky Conference, but the presiding Bishop has failed to obtain from the secretary a certified copy of the vote. Nor has any certified copy of the vote of the male members in the Baltimore and Kentucky Conferences, if such vote was taken, come to hand."

THE SEA AND LAND

is the title of a new monthly paper devoted to the interests of seaman. It is edited by Frank Jackson of New York, and published for fifty cents a year. We are pleased with the number which has come under our notice and trust it will speed on his way in a path of usefulness.

We clip the following from its columns.

THE WORD.

It has long been a question in the minds of many, why the Saviour in several instances, especially in the writings of John, calls himself "Logos," "the word." The appellation is so remarkable, that it has attracted the attention of every thoughtful Bible-reader, and raised in the mind the question of its application to the Son of God. Many of the titles assumed by our Lord were such as explained his official relation between the Father and the world; and this is one of that character. The observations of Bruce, in his "Travels in Abyssinia," throw much light upon this subject; indeed, they may be said to settle the meaning of the word, as used by John. In many of the Eastern countries, customs have not changed for centuries, and these are a key to numerous passages of Scripture. In Abyssinia, Mr. Bruce found the intercourse between the king and the people accomplished in the following manner: In the palace is a council-chamber, open at one end to admit the people. At the other end are the princes and nobles, and behind a screen sits the king, who allows himself to be seen only by a very few chosen persons. All communication between him and the people is through another. If any of the people wish to address the king, they speak to this officer who bears the message to the king, behind the screen, and returns the answer. For this reason he is called "the voice of the King," the word "bearer," or by metonymy "the word." This is doubtless the precise meaning of the term as used by John, and this custom of the Abyssinians.

* This, we judge, was the custom of the kings of the East. Ahaziah, king of the Moabites and Persians, had seven who ministered in his presence. Esther, 1:10.

Court, explains the character of the office of Christ when he is called the "Word." His own testimony has weight upon this point in such passages as "the word which ye hear, is not mine, but the Father's which sent me." (John 1:1-24.)

He seems, also, to have assumed the same office before his advent in the flesh, since several of the passages in the Old Testament which read "Angel of the Lord" literally translated, read, "Messenger of Jehovah." For instance in Judges 2:1; "And the Angel of the Lord came up from Gilgal to Bochim, and said, 'I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers;'" which by the above rendering would refer it to Christ, adds the proof that it was one of the Divine Persons by saying, "I made you to go up out of Egypt &c." for amid the glory of Sinai, it was proclaimed, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." These things together give us not only a clear and simple view of the office comprehended under the term "Word," but show to us that Christ himself was the "word-bearer," in olden times to his people. And may we not believe that he who always brought words of encouragement and consolation to his children will still fulfill his promise to "come unto them, to cheer them in the gloom and darkness of this world, and 'lead them in the paths of righteousness for His name's sake.'"

THE NINTH ANNUAL REPORT OF THE TREASURER OF THE BOSTON ADVENT ASSOCIATION.

To the Share-holders:

On the first of January, 1863, the amount of indebtedness by last report was \$1,043.77. On the 9th of March, 1863, when I was chosen Treasurer, I found the indebtedness to be \$886.50, having been reduced by the collection of rents, in advance and otherwise, \$157.27.

The amount earned from the rents of A. M. Association, Advent Church, Stores, Cellars, and what was collected of last year's dues of the Chapel Building from March 9, 1863, to June 1, 1864, is \$1434.37, and the items are as follows. The A. M. Association rent was paid in advance for the year 1863, before March 9, which helped reduce the indebtedness to that date.

From A. M. Association, Advent Church,	\$62.50
Store 48—E. M. Griffin,	212.50
Store 48—M. Seward,	325.00
Store 48—N. M. Seward,	246.67
Store 48—Steinle & Staats,	188.00
Store 48—K. Beas,	299.00
Store 48—Hudson Street—C. C. Gage,	100.00
Store 48—Hodgdon,	8.33
Cash in Safe, March 9,	1.37

The amount paid out of the Treasury since March 9, 1863, is as follows: For repairing Store No. 48 Kneeland St., for Grocery, after Jones left, \$100.00; Stationary on call of meeting of Share-holders, &c., 5.65; Small repairs on different parts of Building for 1863, 69.00; Repairs of Coal Bin, moving Coal, 56.11; For damage done the Church Library by falling of coal bin, 50.00; Taxes for 1863, 172.50; Taxes and on account of former Treas. Amount paid J. V. Himes and others for indebtedness as per last report and book account, 886.50; Interest on the above, 68.56; \$1,425.62.

Leaving balance in Treasury, \$8.75.

For June 1, 1864, the accounts stand thus:

Debits cancelled and the books balanced, and	\$8.75
Sixty-nine Shares unpaid Stock at \$50 par value, is	3,450.00
Making a total of	\$3,458.75

Which if converted into cash would pay a dividend of over 20 per cent., or over \$11 on each share of issued stock.

In my report of 14th of May, 1863, I stated that by the first of January, 1864, the indebtedness would be but small should things remain as they then were.

Since that the coal bin fell, and it cost over a hundred dollars to repair it; and also two of our tenants have died, owing one thirty-nine, and the other twenty-three dollars thirty-three cents, which will be a total loss, both being unable to pay, thus leaving so much more to be paid on January, 1864.

The report has been delayed until the present, because the Trustees thought best not to report again until the Association was free from debt.

The debts, being paid the income of the building, save current expenses, will be applied to dividends, *pro rata*, on shares held by individuals. And as the income of the property has been taken to pay off the debt, the unpaid shares, amounting as above to \$3,450.00, are now the property of the present stockholders, and may be fairly considered an equivalent for what might have been received in the form of dividends.

The Trustees are fully of the opinion, warranted by the known condition of similar property in the neighborhood, that the market value of the Chapel Building property is not below the original cost. And although some of the Stock-holders have been anxious to realize the money for their stock, the Trustees would suggest to them that unless they are very hard pressed they should not dispose of their shares at a discount from their par value.

All of which is respectfully submitted.

JOHN EMERSON, Treasurer.

By the request of brethren, I call the attention of those appointed on committees, at the last E. A. Conference held at Lake Village. And I would respectfully request those with whom I have the honor of being on committees, to communicate with me at their earliest convenience, on the various subjects claiming our attention.

Respectfully Yours, L. OSLER.

On arrangements for next Conference—Eldrs. L. Osler, J. M. Orrock and D. Bosworth. It was voted that this Committee make arrangements with the railroad for a reduction of fare before appointing the place for next Conference.

The Committee on next conference made the following Report: Your Committee on place, preacher, and subjects for next conference beg leave to report—Eld. O. R. Fassett as preacher, and Dr. R. Hutchinson as alternate. Elds. Litch,

Pierson, Shipman, Eastman, Orrock, Bosworth, Camfield, Gunner, Garvin, Hutchinson, Cunningham, and Robinson, as essayists; and they are requested to inform the Chairman of the Committee, at least three months before the time of holding the conference the subjects they will present. And your Committee would respectfully request this conference to express its pleasure in regard to the designation of Providence, R. I., as the place for holding the next conference, in case your Committee comply, as far as practicable, with the vote requiring them to make arrangements with the railroads for a reduction of fare, before appointing the place.

L. OSLER, for the Committee.

After some discussion it was voted to have the next conference at Providence, R. I.

Whereas, In the providence of God, we find ourselves occupying among the religious denominations of the day, a peculiar and distinctive position; and Whereas, The success of any people, is largely owing under God, to united, systematic, and energetic efforts; and Whereas, The use of extraordinary, as well as ordinary means, to arrest attention, and enlighten and save men, has become so apparent, that the church of Christ everywhere is arousing to the importance of the present necessity; and Whereas, Our position and faith, not only justify, but demand an exercise of all our faith and energy, in addition to the right use of all the resources God has made us stewards of; and Whereas, God has signally blessed the proper use of grove and camp-meetings, as well as other extra means of grace, to arouse ourselves and extend the knowledge of the kingdom of God; therefore,

Resolved, That we recommend to our brethren and churches throughout the land, the adoption of a systematic plan, for holding grove and camp-meetings where they can be well sustained, and where the faith we cherish can receive a more general and widespread circulation; also, semi-annual, or quarterly meetings of churches and brethren contiguous to each other, especially for the spread of truth, the salvation of men, and the promotion of fraternal intercourse among us as a people.

Resolved, That as members of this conference, ministers and laymen, we pledge a united, hearty and vigorous cooperation in this good work, and call upon our brethren all about, to unite with us in helping carry forward this glorious enterprise, to a final and successful issue.

Resolved, That it would be a matter of mutual interest and doubtless of profit, to have a report at each annual conference of such meetings; when and where held, how long continued and how conducted, with the interest and apparent results of the same.

The Preamble and Resolution were adopted, and Elds. Osler, Robinson and Bosworth, were appointed a Committee to prepare and publish in the Herald such a plan as therein recommended.

Whereas, It is by Divine ordination that by the foolishness of preaching, men are to be heard and saved; and Whereas, It is written, Rom. 10:15; and Whereas, The Saviour has made it the duty of the church to pray the Lord of the harvest to send laborers into his vineyard; and Whereas, The condition of our churches, the inviting fields of usefulness everywhere opening before us, and the urgent calls for light on the living, vital questions of the day, imperiously demand an accession to our ministerial force, therefore,

Resolved, That this conference take into serious and immediate consideration the question, What can, or should be done to increase the ministry among us?

Voted, That means be raised to carry out the design of this Resolution. Elds. Shipman, Bosworth and Robinson, were appointed a Committee to attend to this matter.

Voted, That D. I. Robinson, D. Bosworth, and L. Osler be a Committee to prepare business for next conference. D. I. Robinson declined and Eld. Pierson was elected in his stead.

Voted, That the minister and delegates of the conference ascertain, as near as may be, the number who will attend our next gathering and forward the same to the Committee.

P. S.—The Committees appointed by the A. M. A. will soon also be republished to remind the brethren of their duty. L. O.

ANSWERS TO CORRESPONDENTS

J. L. CLAPP.—Your former letter and money for the Italian Mission was received. We shall forward it with other sums as soon as we hear from him, where to send it.

THE GREAT CONFEDERATION.—We have now on hand a supply of this little work by Dr. Siess. Owing to the great rise in the price of paper and postage, the price has been raised to 15 cents—postage 2 cents.

We are now filling the orders on hand for this work. We know of nothing of the size which so fully meets our view of Spiritualism as this eloquent discourse.

OUR ABSENCE.—During our absence, there has been an accumulation of orders, which we shall fill as fast as possible. Friends will please exercise a little patience.

CHRISTIAN LYKE.—We now have a fresh supply of this work, and can supply orders. Price 75 cents. Postage 8 cents.

BAXTER'S NAPOLEON.—New and revised edition. Price 75 cents. We will pay postage.

MONEY RECEIVED.

ITALIAN MISSION.

We have received since the departure of Bro. Czechowski the following for his mission. We shall forward it as soon as he informs us how and where to send it:

J. Pearce, C. W.,	\$10 00
W. Hornby, N. J.,	1 00
Edward Freble, N. Y.,	1 00
J. L. Clapp, N. Y.,	10 00
Mrs. R. A. Beckwith,	1 00
Mrs. M. A. Doud, Vt.,	1 00
Mrs. J. F. Beitel,	5 00

DONATIONS.

J. L. Clapp,	\$10 00
Mrs. Barclay,	3 00
J. Beirbrower,	1 00

LETTERS RECEIVED.

Wm. White, C. Luce, H. G. Nickerson, money received, \$200. J. Ingalsbe, J. Watson, Edmund A. Ogden, J. Kimble, L. Osler, M. B. Patterson, D. Bosworth, the letter you refer to was not received. S. Foster, Johnathan Whitman, S. E. Gibson, H. A. Crouch, J. M. Barstow, John H. Vanderzee, W. H. Swartz, R. H. Bowman, Henrietta M. Sprague, G. H. Smith, Mary L. Gorman, A. D. Blanchard, Mrs. Judith Eastman.

The vote in the Methodist General Conference excluding from church membership all persons who either hold, buy or sell slaves, was 204 for, and eight against the rule.

The conference also voted to extend the time for which a preacher may remain at one place, from two to three years.

The three new bishops were elected—Dr. Clark, the editor of the Repository, at Cincinnati; Dr. Thompson, the editor of the Advocate and Journal printed in New York; and Dr. Kingsley, editor of the Western Christian Advocate.

News of the Week.

WAR NEWS.

The latest official dispatch from the army is contained in the following from Soc. Stanton. It shows a steady onward movement of all our armies toward their object. The prospect of a week of hard fighting is before us.

"A dispatch from Gen. Grant's Headquarters, dated at half-past eight o'clock Saturday night, has been received. It states that about 7 P. M. yesterday (Friday, 3d of June) the enemy suddenly attacked Smith's brigade of Gibbons' division. The battle lasted with great fury for an hour. The attack was unwaveringly repulsed. Smith's losses were inconsiderable. At 6 P. M., Wilson, with his cavalry, fell upon the rear of a brigade of Hett's division, which Lee had thrown around to his left, apparently with the intention of enveloping Burnside. After a short but sharp conflict, Wilson drove them from their rifle-pits in confusion. He took a few prisoners. He had previously fought and routed Gordon's brigade of rebel cavalry. During these fights he lost several officers, among them Col. Preston, 1st Vermont cavalry, killed, Col. Benjamin, 8th N. Y. cavalry, seriously wounded.

Gen. Stannard, serving in the 18th corps, was severely wounded Friday, 3d of June. Our entire loss in killed, wounded and missing, during the three days' operations around Cold Harbor, will not exceed, according to the Adjutant General's report, 7500.

This morning (Saturday, June 4th) the enemy's left wing in front of Burnside was found to have been drawn in during the night.

Col. Cessola, in command of 5000 men arrived yesterday, having marched from Port Royal.

Telegraphic communication between Cherrystone and Fortress Monroe continues interrupted.

A dispatch from Gen. Sherman, dated yesterday (June 4th) 8 P. M., 13 miles west of Marietta, says his left is now well around, covering all the roads from the south to the railroad about Ackworth, and occupies in force all the Altoona Pass.

No other military intelligence has been received by the Department."

Gen. Lee is reported as sick in bed in Richmond, and Gen. Ewell in command of the army in and around Richmond.

The position of Atlanta, Ga., towards which Gen. Sherman is making his way, is one of the most important points in the confederacy. It is the junction of four great lines of railroad. It is a depot for naval stores and a manufactory of arms and munitions of war for the South and West. That taken and held effectually, severs the East from the West and strikes a blow at the rebellion little less severe than the defeat of Lee and the taking of Richmond.

The President expresses the most entire and unabated confidence in the generalship and patriotism of Gen. Grant.

GENERAL NEWS ITEMS.

There is every reason to believe that the crop of hay this year will be the largest ever in Maine.

The American Institute Farmer's Club say that the cherry crop this year will amount to little or nothing.

The Post Office Department use \$88,000 worth of wrapping paper, \$16,000 worth of twine, \$60,000 for new mail bags, and \$10,000 for new locks and keys—in one year!

Two dwelling-houses and barns, at Stockbridge, belonging to Jonathan E. Field, President of the State Senate, have been destroyed by incendiary fires within a few days.

Four companies of rebel prisoners, who have taken the oath of allegiance, have been recently located in the forts of New York harbor.

Assassination is frightfully on the increase in New York. Within the past ten days no fewer than six or seven policemen have been stabbed, and the ruffians remain undiscovered.

Gen. Meade says the wagon trains of the Army of the Potomac would reach a distance of sixty-two and a half miles, if placed in a line close together.

Miss Lizzie Mageon, of St. Louis, has been awarded by the Sanitary Fair being held in that city, a handsome sewing machine as a reward for her labor. She has made during the past two years 500 cavalry overcoats, 8000 pair of pants, 500 jackets and 600 blouses.

The great field glass contributed to the Maryland Fair, to be presented to the army or navy officer, now in active service, who shall receive the largest number of subscriptions at one dollar each, was awarded, by

a large majority of votes, to Lieut. Gen. Grant.

They are introducing the modern improvements into Jerusalem, as the city is to be supplied with water at an expense of \$40,000. The present population number a trifle over twenty thousand.

The number of landlords in France in 1851 was 7,846,000, or about one-fourth of the population. The land was divided into 126,000,000 of small fields or farms. One half of the owners were considered paupers, and thus exempted from taxation; 600,000 of the remainder did not average in taxes paid by them more than one son or about a cent per head. Since 1851 these subdivisions of property have increased.

Some brigands at Milan recently attacked a priest, and were robbing him, when they perceived a French patrol approaching. They forthwith knelt round him, compelling him to intone a portion of the Litany, making the responses with much devoutness, thus passing muster as a number of devotees. As soon as the patrol had gone out of sight, the services changed, and the priest was denuded of all he had worth carrying away.

The great union convention for nominating candidates for President and Vice President of the United States, meets to-day in Baltimore. The chances for nomination seem greatly in favor of Mr. Lincoln, for President, while the war democrats will urge Mr. Dickinson of New York for the Vice-Presidency, as a condition of coalition. But a few days will decide these questions.

President Lincoln being unable to accept the invitation to participate in the inauguration of the Philadelphia Sanitary Fair he has deputed Bishop Simson to represent him on the occasion. As the Bishop is one of the most eloquent men in the United States, the President will be well represented.

GREAT RISE IN PRINTING MATERIAL.—Paper has gone up 33 per cent. since the 1st of January, and the type foundries throughout the country have advanced the price of type and all kinds of printing materials from 40 to 50 per cent. The expense of running a printing office is now at least 50 per cent. more than it was two years ago. Under the new regulations, publishers will be obliged to follow the fashion, as long as the upward tendency in prices continues.—*Exchange.*

THE CATTLE OF THE ALPS.

Switzerland, as we all know surpasses every other country in the beauty of its scenery. Nothing elsewhere to be found can equal the grandeur of its snow-covered mountains, its massive glaciers, and the glorious waterfalls which leap from crag to crag, as ever sounding the praises of God. But it is not in its natural charms alone that Switzerland exceeds every other land. It is famous for the virtues of its people, and no nation has ever shown itself more moral, more patriotic, or more devoted to the cause of liberty than theirs. For this alone they deserve our sympathy and respect.

The Swiss live principally by the produce of their soil; and their farms, though small, are cultivated with care and diligence. Their land is not fertile, and a great part of it is rocky and often covered with snow; yet they skillfully manage to obtain from many parts of it large crops of grass, in some cases to the number of three in a year. This careful cultivation is necessary to their very existence, since they are largely supported by their cattle. These are large and handsome, and are noted throughout Europe for their many excellent qualities. The famous race of Simmenthal ranks very high among these. They are generally white, spotted with red and yellow, and attain to an enormous size. The fattened oxen of this breed are sometimes of fabulous proportions, and have been known to weigh three thousand pounds apiece when killed.

In the winter and early spring the cattle are fed in their stalls, but when the grass has grown sufficiently high, they are driven to mountain pastures, where they pass the summer. They are watched over by herdsmen, who, solitary and alone, live for months on the edge of snow and ice. The cows are quite intelligent, and do not need much care, except at certain periods. Long experience has made them familiar with all the mountain labyrinths, and they know every spring and watery pool, and bit of green pasture on the mountain side. They never fail to appear at sunset in order to be milked, and they answer the call of their keepers the more readily, since they know that they always receive a handful of salt, which to them is a great delight. Their foresight in regard to the approach of storms is wonderful, and on such occasions they carefully avoid dangerous places, and restrain their young from them, with all the anxiety of a loving mother.

They are not unfrequently in those mountain solitudes attacked by wild animals, especially the bear. This beast, when excited by hunger, is very bold, and will sometimes venture into the very centre of the herd, to seize upon some helpless cow. The cattle, however, are not often taken by surprise, for their nice scent warns them of the approach of the sly-creeping villain, and with loud roaring they hasten to their stable. If they are fastened, they utter loud cries, and shake their bells and chains, so that the herdsman may learn the approach of the enemy. The latter generally take care to attack the cows from behind, as he fears their sharp horns, which, in a case of necessity, they know how to use with great effect. But if the sneaking murderer has been unfortunate enough to reach the victim and lacerate her, the herd all gather around their unfortunate companion. With lowered and threatening heads they plunge at him, snorting and bellowing; yet they seldom dare to make an attack upon him while in the midst of his feast. Nor does Master Bruin feel his position at all secure. His instinct teaches him that the keeper cannot be far off, and he knows not what danger may be preparing for him. He therefore

satisfies his murderous appetite as quickly as possible, and giving a glance of hate and ferocity at the helpless cows about him, hastens to his own den far up the mountains.

MORNING AND EVENING PRAYER.

May I take this occasion of speaking of the importance of this one solemn ordinance of religion, never to be forgotten wherever we are—morning and evening prayer? It is the best means of reminding ourselves of the presence of God. To place ourselves in his hands before we go forth on our journey, on our pleasure, on our works; to commit ourselves again to him before we retire to rest; this is the best security for keeping up our faith and trust in him in whom we all profess to believe, and whom we all expect to meet after we leave this world. It is also the security for our leading a good and happy life. We shall find it thrice as difficult to fall into sin if we have prayed against it every morning, or if we thanked God for having kept it from us that very evening.

It is the best means of gaining strength, and refreshment, and courage, and self-denial for the day. It is the best means of gaining content and tranquillity and rest for the night; for it brings us, as nothing else can bring us, into the presence of Him who is the source of all these things, and who gives them freely to those who truly and sincerely ask for them. We may "ask" for them without caring to have them; but that is not really "asking." We may "seek," but without lifting up our little finger to get what we seek; but that is not really "seeking." We may "knock," but so feebly and irresolutely that no sound can be heard within or without; that is not really to "knock." But ask distinctly and with understanding, seek earnestly and deliberately, knock eagerly and pertinaciously, and in some way or other, depend upon it, we shall be answered.—*Stanley's Sermons in the East.*

NEW PLAN OF BUILDING SHIPS.

A daily contemporary thus describes a new method of building ships recently invented by Mr. Ariel Patterson, of Williamsburg: "Let the reader imagine the keelson or inner keel in place, as the foundation of the whole fabric, and then that a series of strips of oak plank are drawn under this, in a line diagonal to the direction of the keel, and bent till their ends come above the deck at the sides. These strips, bent to the form of the model, and continued from the middle to each end, would constitute a hull of planking, as free from and independent of ribs and knees as a canoe itself. The next operation in the process is to lay over this first shell of oak a second and a similar thickness of the same material, only this is laid diagonally in the opposite direction, so that the slabs cross each other instead of lying parallel. The hull is then ready for the keel, which is attached by trenails or long lounst bolts an inch and three-eighths in diameter, and which pass completely through all from the outside of the keel to the upper surface of the keelson, binding the whole into one solid mass. The upper ends of the planking are baken in the same manner to the clamps, oak beams, which go entirely round the vessel to give to it its upper line and the form of the deck. The craft is now ready for her planking proper, which is put on in the usual manner fore and aft. Here we have three several oak layers of two and a half inches each, or a hull seven and a half inches thick throughout. This prodigious strength is further increased by the mutual bracing, which results from the crossing of every individual plank by every other, through the entire thickness of the hull.

The next peculiar feature of this novelty is the framework of the deck. This consists of two series of beams laid diagonally to the length of the vessel, but at right angles to each other, and two feet apart. These are mortised together at their intersections, and into the clamp along the sides, and then are ready for the planking, which is laid on in the customary way fore and aft. Here we observe precisely the same principle as that prevailing the hull, namely, three different series of parts, all laid in directions crosswise to each other, and by that means imparting a great additional flexibility and strength to the whole structure. Mr. P. claims that this deck is incomparably stronger than if built in the old style, while there is at least twenty-five per cent less timber in it. We heard sea captains and other nautical men admit the justice of the claim yesterday, and we are quite sure they are not too liberal."

ANECDOTE OF GOV. BRIGGS.

Among the many excellent men who have filled the office of Governor of Massachusetts, Hon. George N. Briggs stands conspicuous. The simple tastes which had made him a favorite at his home, accompanied him to the Capitol, and many of our older readers will remember his presence wherever he could aid in any good work. The sad accident which occasioned his death was caused by his anxiety to serve a fellow-being in a moment of need; but the Christian resignation with which he bowed to the will of a Higher Power is shown in these memorable words written on a slate for his wife to read (he could not speak), "Be still, and know that I am God!" These words did much to lessen the horror of that disfigured face, a part of his jaw having been shot away. That he did good when he had an opportunity the following anecdote will show:

"When Mr. Briggs was Governor of the State, he was waited upon in his regular visits to a barber's shop in this city by a little colored boy, who was quite a favorite with the customers. The gentleman who relates this story, visited him one day at his residence in Brighton street, when his mother remarked that her son was more cheerful than usual. Says she, 'Gov. Briggs has been here this afternoon, and he prayed and talked with him beautifully.' Our informant learned at this time that the visits of Gov. Briggs had been frequent

The Family Circle.
[Original.]
The Conversational Historian.
A GENERAL SYNOPSIS OF
Ancient and Modern Empires, Kingdoms and States.
BY NATHANIEL BROWN.
Author of Essays on Education.
[Copyright secured.]

CHAPTER XL.
Rome.—Caesar.

Did Caesar after the battle of Pharsalia, espouse the cause of Cleopatra? It is so recorded.
Who was Cleopatra?
She was both the sister and wife of Ptolemy, king of Egypt.
Why did Caesar espouse the cause of Cleopatra?
Cleopatra by her subtlety, arts and charms had influenced Caesar to put down her brother and husband, and let her enjoy undivided power!
Did Cleopatra by the force of her beauty, conquer the conqueror of the world?
History has so recorded the shameful story.
Did Caesar abandon himself to pleasure and dissipation in Egypt?
For a short time he allowed himself to be a slave to Cleopatra; but nevertheless he subdued Egypt, and then marched against Pharnaces, son of Mithridates, and fought the battle of Zela—he then wrote to the Roman Senate thus—"I came, I saw, I conquered!"
Were there disturbances in Rome, occasioned by the indiscretions of Antony, the deputy of Caesar?
Antony was indiscreet and Rome was convulsed by opposing factions.
Did Caesar return to Rome immediately?
He did, and restored tranquility,—then went to Africa, put down Scipio and the two sons of Pompey, while Ca- to escaped, and afterwards at Utica, fell on his own sword and perished.
Did Caesar return in triumph to Rome after the war in Africa?
After subduing the last remnant of his enemies in Spain, Caesar became the idol of the Roman people and received a splendid triumph, 45 years B. C.
Was Caesar soon after assassinated?
Caesar was assassinated by Brutus and many other conspirators.
Had Caesar many vices?
Like all other conquerors he waded to power, through rivers of human blood—caused oceans of tears to flow, and filled the world with groans, lamentations and woes.
Had Caesar any good qualities?
He had transcendent abilities, and the most splendid endowments of body and mind, and was often distinguished for modesty, liberality, clemency, high-mindedness, and a remarkably conciliatory bearing and carriage.
Did the death of Caesar produce a great sensation in the world?
A terrible excitement, like some great crisis in human affairs.
Who exposed the bleeding body of Caesar in the forum?
Mark Antony.
Were not the common people, the masses, together with the soldiers, the enthusiastic admirers of Caesar?
They loved him to distraction—he was their idol; they were always ready to die for him—they worshipped him as a god, and Caesar's enemies could not show their faces in Rome.
How came Caesar to have the affections of the people in so remarkable a manner?
The answer is simple—Caesar was kind.
CHAPTER XLI.
Rome.—Caesar.—Triumvirate.—Revolutions.—Temple of Janus shut.
Were the conspirators to the death of Caesar allowed to live in Rome?
They were obliged to flee the city in order to save their lives.
What took place in the government of Rome?
A second triumvirate was immediately formed, consisting of Antony, Lepidus and Octavius.
What then took place?
Horrible scenes of blood and carnage followed each other in quick succession, until Rome bled at every pore! With- in the compass of a very few years Ca- to had fallen—the glory of the Roman senate departed—Caesar was assassinated—Scipio died in an African battle—Brutus and Cassius and great Tully fell, the battle of Philippi was fought, and the far-famed battle of Actium secured the imperial diadem, to the third person of the triumvirate, under the title of Augustus Caesar!
What became of Lepidus and Antony?
Lepidus was banished from Rome, and Antony went to Egypt, and dis- graced his name forever in his amorous intercourse with Cleopatra.
Was the Roman empire at this time larger and stronger than any that had preceded it?
It was so undoubtedly.
What transcendently glorious event took place during the reign of Augustus?
Jesus Christ, the Son of God, was born in Bethlehem.
What was the state of the world, when Jesus became incarnate?
The temple of Janus was shut, and peace was universal.

What is this period of history called? It is called the "Augustan Age," and the "era of Roman taste and genius."
What course did Augustus pursue?
He restored order, and his measures were pacific.
What became of the liberties of Rome?
The people were corrupt, and despotism alone could govern!
What titles had Augustus besides Emperor?
Tribune and prince of the senate.
Did Augustus patronize the sciences, art and literature?
He cherished learning and learned men.
Was he affable, courteous and polite to the common people?
He was distinguished for his condescension to the middling classes and the lower orders. He would always return with pleasure the salutations of the common people.
Was Rome at this time extending her dominions?
The policy of the emperor was, not to increase the Roman territories.
Was Augustus happy in his family?
His wife Livia was an imperious woman, and his daughter Julia was lewd and licentious, and his son disobe- dient and obstinate.
Had any monarch before Augustus, more worldly than himself?
None before him ever ruled over so large and so strong an empire, and probably none more grand and splendid.
Were his worldly honors sufficient to counterbalance his domestic sorrows?
No worldly honors could assuage the grief and trouble caused by his wife, son and daughter.
FINISH THY WORK.
Finish thy work, the time is short;
The sun is in the west;
The night is coming down—till then
Think not of rest.
Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest forever.
Finish thy work, then wipe thy brow;
Ungird thee with thy toil;
Take breath, and from each weary limb
Shake off the soil.
Finish thy work, then sit thee down
On some celestial hill,
And of its strength reviving air,
Take thou thy fill.
Finish thy work, then go in peace,
Life's battles fought and won,
Hear from the throne the Master's voice,
"Well done, I well do!"
Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.
Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now.
SACRED ANTIQUITIES OF THE JEWS.
PHYLACTERIES.—The word phylactery is derived from the Greek *phylacterion*, and exactly corresponds in etymology to the word conservatory, or a preservative; in this sense it has been used by various nations to protect them against evil spirits, diseases, dangers, &c.
In many parts of the East these superstitious practices still remain. The phylacteries of the Jews consist of portions of the Scripture taken from the Pentateuch selected according to the situation for which they are destined, written upon very fine vellum, in a very small square character, and with a particular kind of ink. They are of three kinds, and are used for the head, for the arm, and for the posts of the doors.
1. For the head.—The portions of the Pentateuch for the phylactery of the head consists of Exod. xiii. 2—10, 11—16; Deut. vi. 4—9, xiii. 21. These four portions contain thirty verses, which are written upon four slips of vellum, separately rolled up, and placed in four compartments and joined together in one small square piece of skin or leather. Upon this is written the letter Shin. From the case proceed two thongs of leather which are so arranged as to go round the head, leaving the square case containing the passages of the Pentateuch alone referred to, in the centre of the forehead. The thongs make a knot at the back of the head in the form of the letter Daleth, and then come round again to the breast. The phylacteries for the head are called frontlets, and the practice of using them appears to rest particularly upon these two passages: 1. "And it shall be for a sign unto thee upon thine head, and for a memorial between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt." Exod. 13: 9, 2. "And it shall be for a token upon thine hand and for frontlets between thine eyes; for by strength of hand the Lord brought us forth out of Egypt." Exod. 13: 16. These phylacteries are called Tephillin shelrosh, or the tephilla of the head.
2. For the arm.—This phylactery consists of a roll of vellum, containing the same passages of the Pentateuch as those for the head, and written in the same square character, and with the same ink, but arranged in four columns. It is rolled up to a point and enclosed in a sort of case of the skin of a clean beast. A thong of leather is attached to this case, which is placed above the bending of the left arm on the inside,

that it may be near to heart, according to the command: "And these words which I command thee this day, shall be in thine heart." (Deut. 5: 6.) After making a knot in the shape of the letter Jov, the thong is rolled seven times round the arm in a spiral form, and terminates by three times round the middle finger. These phylacteries are called Tephillin shelad, or the tephilla of the hand.
3. For the door-posts.—The phylactery for the door-posts is termed Mezuzah, and is composed of a square piece of vellum written in the same square character, and with the same kind of ink as those for head and arm, and has the 4th, 5th, 6th, 7th, 8th, and 9th verses of the 6th chapter of Deuteronomy, and the 13th verse of the 11th chapter of the same book inscribed on it. This slip of vellum is enclosed in a reed or case, and on it is written the word Shalich, which is one of the attributes of God. The Jews affix these to the doors of their houses, chambers, and most frequented places. The Hebrew word Mezuzah signifies the door-posts of a house; but it is also applied to the phylactery just described.
Lewis, in his "Antiquities of the Hebrew Republic," has described from Bartolocius Bible Rabbin many particulars relating to the phylacteries. "The old superstition for these phylacteries (says he) has considerably increased: the Jews swear by touching them; and the better to authorize such oaths, they introduce God swearing by them like-wise. Many are niceties in the method of making them; the parchment must be taken from the skin of a clean beast; and it becomes impure and profane if a Christian dresses it; but it receives a degree of excellence when it has been destined to this use, and it was said in preparing it, 'I design this for the making of tephillins.' The skin must be prepared with great art, for the least hole or defect makes it useless. These tephillins they write slowly, and with great circumspection, that there may be the least thing wanting to each letter, and particularly to those that compose the name of God. They first fasten the tephillin at the hand, and afterwards that of the head, for fear they should mistake; the strap serving to this use must be good; they must not mend nor repair them when they are worn and broken. They cannot fasten them till they have pronounced the blessing, 'Blessed by thou, our Lord and our God, King of the earth; after which it was not lawful to speak to anybody.' When they take them off they put them into a bag, which there- by becomes sacred, and cannot be employed to profane uses. They ought not to be put on in the night, but in the day, excepting the Sabbath, because the Sabbath is called a sign and serves for a phylactery. Women and slaves are not obliged to wear them. It is not lawful to take them till a man has covered his nakedness, nor to wear them in church- yards, nor to carry a burden on their heads, and especially, it is a great crime to commit them the last indecency. Dr. Adam Clark has remarked (Commentary Exod. 13: 6): 'These phylacteries formed no inconsiderable part of a Jew's religion; they wore them as a sign of their obligation to God and as representing some future blessedness. Hence they did not wear them on feast days, nor on the Sabbath, because these things were in themselves signs; but they wore them always when they read the law, or when they prayed; and hence they called them tephillin, prayer-ornaments, oratories, or incitements to prayer.' From the same authority we learn that it appears the Jews wore the phylacteries for three different purposes.
1. As signs or remembrances. This was the original design, as the institution itself sufficiently proves.
2. To procure reverence and respect in the sight of the heathen.
The reason is given in the 'Gemera Berachoth, chap. 1.' 'When it is proved that the phylacteries, or tephillin are the strength of Israel? Ans. From what is written, Deut. xxviii. 10: 'All the people of the earth shall see that thou art called by the name of the Lord (Jehovah), and they shall be afraid of thee.'
3. They used them as amulets, or charms to drive away evil spirits. This appears from the Targum on Canticles viii. 3. 'His left hand is under my head,' &c. 'The congregation of Israel hath said, I am elect above all people, because I bind my phylacteries on my left hand and on my head, and the scroll is fixed to the right side of my gate, the third part of which looks to my bed-chamber, that demons may not be permitted to injure me.' Dr. Lightfoot thinks that our Saviour wore the Jewish phylacteries himself, according to the custom of the country; and that his condemnation of them (Matt. xxiii. 5), was directed against the pride and hypocrisy of Pharisees, who wore them broad and conspicuously written to obtain credit for piety and devotion; rather than against the phylacteries themselves.
MAKING FUN OF PEOPLE.
Once when traveling on a stage-coach, says a writer in a contemporary, I met with a young lady who seemed to be upon the constant lookout for something laughable. Every old barn was made the subject of a passing joke, while the cows and sheep looked demurely at us,

little dreaming that folks could be merry at their expense.
All this was, perhaps, harmless enough. Animals were not sensitive to that respect. They are not likely to have their feelings injured because people make fun of them; but when we come to human beings, that is quite another thing.
So it seemed to me; for, after a while, an aged woman came running across the fields, lifting up her hand to the coachman, and in a shrill voice begging him to stop. The good-natured coachman drew up his horses, and the old lady, coming to the fence by the roadside, squeezed herself through between two posts which were very near to- gether.
The young lady in the stage-coach made some ludicrous remark, and the passengers laughed. It seemed very excusable; for, in getting through the fence, the poor woman made sad work with her old black bonnet; and now, taking a seat beside a well-dressed lady, really looked as if she had been blown there by a whirlwind.
This was a new piece of fun, and the girl made the most of it. She caricatured the old lady upon a card; pre- tended to make a pattern of her bonnet; and in various other ways sought to raise a laugh at her.
At length the poor woman turned a pale face toward her, and said—
"My dear girl, you are now young, and healthy, and happy. I have been so too, but that time is past. I am now old and forlorn. The coach is taking me the death-bed of my only child. And then, my dear, I shall be a poor old woman, all alone in the world, when merry girls will think me a very amusing object. They will laugh at my old-fashioned clothes and sad appearance, forgetting that the old woman has loved and suffered, and will live forever."
The coach now stopped before a poor looking house, and the old lady feebly descended the steps.
"How is she?" was the first trembling inquiry of the mother.
"Just alive," said the man who was leading her into the house.
The driver mounted his box, and we were upon the road again. Our merry young friend had placed the card in her pocket. She was leaning her head up on her hand; and you may be sure that I was not sorry to see a tear upon her fair young cheek. It was a good lesson, and one which we greatly hoped would do her good.
EVERY ONE IN HIS OWN WAY.
"What, no farther?" said the minute-hand to the hour-hand of the time-piece.
"Why, I have been all around the dial since we parted; and there are you, just one figure from the place where I left you."
"And yet I have done as much work in the time as you have," answered the hour-hand.
"How do you make that out?" said the other, as he advanced to pass him.
"So," was the reply. "Your journey all round, and mine from figure to figure, are each an hour's value; all are not able to arrive at the same conclusions with the same ease and readiness. But this is no fault on either side; only they who fancy that because they are always in a bustle they are doing the work of the whole world, are mistaken; they plume themselves on an importance and superiority by no means be- longing to them. If you were to creep like me, the day would last, nobody knows how long; and if I were to gallop like you, it would be over before it had well begun. Let us each keep our own pace, and then the business we are both upon will be done between us."
"All right," said the minute-hand in the distance; "I'm nearly out of hearing now, so keep anything more you have to say till I pass you again."
A MERCHANT'S STORY.
A member of a large mercantile firm recently gave me a bit of his early expe- rience. Said he:
"I was seventeen years old when I left the country store where I had 'tend- ed' for three years, and came to Boston in search of a place. Anxious, of course, to appear to the best advantage, I spent an unusual amount of time and solici- tude upon my toilet, and when it was completed I surveyed my reflection in the glass with no little satisfaction, glanc- ing lastly and most approvingly upon a seal ring which embellished my little finger, and my cane, a very pretty af- fair, which I had purchased with direct reference to this occasion. My first day's experience was not encouraging. I traversed street after street, up one side and down the other, without suc- cess. I fancied towards the last, that the clerks all knew my business the moment I opened the door, and that they winked ill-naturedly at my dis- comfiture as I passed out. But nature endowed me with a good degree of per- sistency, and the next day I started again. Towards noon I entered a store where an elderly gentleman stood talk- ing with a lady by the door. I waited until the visitor had left, and then stated my errand. 'No, sir,' was the answer given in a peculiarly crisp and decided manner. Possibly I looked the discour- age-ment I was beginning to feel, for he added, in a kinder tone: 'Are you good at taking a hint?'
"I don't know," I answered, while my face flushed painfully.

'What I wish to say is this,' said he, smiling at my embarrassment: 'If I were in want of a clerk, I would not engage a young man who came seeking em- ployment with a flashy ring upon his finger, and swinging a fancy cane.'
For a moment mortified vanity strug- gled against common sense, but sense got the victory, and I replied, with rather a shaky voice, I am afraid, 'I'm very much obliged to you; and then beat a hasty retreat. As soon as I got out of sight I slipped the ring into my pocket, and walking rapidly to the Worcester depot, I left the cane in charge of the baggage-master 'until called for.' It is there now, for aught I know. At any rate I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner.
The first grist mill ever erected in Pennsylvania, is yet in existence. It is a quaint old stone building, and bears date about 1680. It is erected on a small stream near Germantown, and some of the original machinery imported from England, is still retained in the mill.
It is said that there are 100,000 differ- ent kinds of plants existing in the earth, and 400,000 varieties of insects. The world of the sea is still more rich. The number of polypi is greater than that of insects, and the infusoria are innumera- ble.
If you would relish your food, labor for it; if you would enjoy your raiment, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.
Advertisements.
Premiums for Subscribers.
We make the following offer:—For each new subscriber paying two dollars for one year, in advance, FIFTY CENTS; payable in any of the following Books or any Tracts. Thus the person sending one hundred subscribers, will obtain a handsome Religious Library.
BOOKS. Price. Postage.
Memoirs of William Miller, \$1 00 20 cts.
Time of the End, 1 20 20
Voice of the Church, 1 00 20
Messiah's Throne and Millennial Glory, 75 12
Saints' Inheritance, 75 12
Daniel on Spiritualism, 75 12
Seis's Last Days, 1 25 20
The Kingdom which shall not be Destroyed, 1 00 20
The Sealed Book of Daniel Opened, 1 00 20
Do, do, in paper covers, 1 12 10
Baxter's Napoleon, 60 12
Scott's Harper, plain, 60 12
" gilt, 1 25 12
Cranden's Condensed Concordance, 1 20 12
Miller's Life of Christ, 1 50 24
Orrock's Army of the Great King, plain, 25 cts; gilt, 40 8
ENGLISH BIBLES.
16mo. gilt, brass rings, clasped and ref. 1 25 16
" gilt roan " 1 00 12
" morocco " 1 50 12
12mo. gilt roan " 2 00 28
12mo. gilt morocco " 2 50 28
Or we will send any books or tracts in the Boston market, at the retail prices.
In addition to the above, Elder Benson authorizes us to say, that to the person sending in 40 new paying subscribers for one year, within three months from present date, he will pay ten dollars.
To the one sending 20 new paying subscribers for one year, he will give one of Colby's Patent Clothes Wringer, worth six dollars in any market.
Premiums for the Youth's Visitor.
To the little boy or girl sending in the largest list of subscribers for the Youth's Visitor, within the next three months from date, he will pay two dollars.
To the one sending in, the next largest list for the Youth's Visitor, we will give a fine English Reference Bible worth one dollar.
To the one sending in the third largest list for the Youth's Visitor, we will give Orrock's Army of the Great King, in gilt binding.
Boston, Jan. 9, 1864.
1864. Eclectic Magazine. 1864.
GREAT ATTRACTION FOR 1864!
Splendid plate embellishments!
GREAT CONGRESS OF VIENNA!
23 PORTRAITS OF EMINENT MEN.
1. The January Number, 1864, will be em- bellished with a remarkable plate containing 23 fine portraits. The Congress of Vienna, and an extra plate with a portrait of the greatest Natu- ralist of the age, Prof. Louis Agassiz, of Cam- bridge.
2. The February, March, and other future numbers will be embellished with splendid plates, of an interesting and attractive character.
3. The Eclectic as a Monthly Magazine has no superior in literary merit or artistic embellish- ment.
4. Its letter-press is made up of the choicest articles, selected from the entire range of British Quarterly and British Monthly. It aims to give the cream of all.
5. Every number of the Eclectic is splendidly embellished with one or more fine Steel En- gravings.
6. The Eclectic has acquired an established character as a standard work among literary men. It finds a place in many libraries.
Two Splendid Premium Engravings will be given to each new subscriber for 1864; their titles are:
"Return from Market," and "Sunny Morning," engraved on steel, by John Sartain, in the highest style of art, and making a beautiful present for the holidays, or ornament for the parlor or study. These prints are alone worth the price of subscription.
7. On the receipt of \$5, the subscription price for one year, the two premium parlor prints will be sent by mail, post-paid, to the person sub- scribing, or to any one who will procure the name and send the pay.
8. The 12 monthly numbers of the Eclectic make three large volumes in a year, with title- pages and indexes for binding.
9. The Eclectic is eminently instructive and entertaining, and ought to be in the hands of every intelligent family and individual.
Volume 61 commences January, 1864. Now is a good time to subscribe, and premiums will be sent at once. A liberal discount made to agents and the trade.
TERMS.
The Eclectic is issued on or before the first of every month, on fine paper, neatly stitched in

green covers, with one or more beautiful steel portraits; price, \$5. The postage is only three cents a number, pre-paid at the office of delivery. The January Number, post-paid, 50 cents. Any other 42 cents sent in postage stamps.
Address, W. H. BIDWELL,
No. 5 Beekman Street,
1180—1184 New York.
ENGLISH BIBLES FOR SALE AT THIS OFFICE.
Diamond 16 mo. reference, roan, \$1 00
" morocco, 1 50
" 12 mo. reference, roan, 1 25
Minion 8vo. ref. between verses, roan, 2 00
" morocco 2 50
One copy of Bible, without reference, 3 75
Beautiful print, 3 75
Diamond New Testaments, 48mo roan gilt 25
SHOULD CHRISTIANS FIGHT? By I. O'Well.
Elder G. Dillaugh says: "This work, by Brother Wellcome, is an able one, and needed by Christian who really believe God, and is willing, like early Christians, to suffer for him. Those who do not know what is their duty at this time, should read for one of these pamphlets."
Brother O. Ruffel, South Bend, Indiana, orders a second lot, and says: "I can conscientiously say that this is a valuable book, and well adapted to the times. I can heartily recommend it to all Christians."
Elder H. K. Flagg, Worcester, Mass., says: "It is the best thing I have ever read on the subject. I can heartily recommend it to all Christians."
Elder J. V. Himes says: "I have just read your pamphlet. You take the ground I have for many years held, and I am glad to see it so clearly stated in your work."
For sale at the Herald Office. Second thousand published. Price—single, 15 cents; 8 copies, \$1.
OUR BOOK SHELVES.
THE NURT OF WEIRING, or, Words for the Suffering Family of God. By Rev. H. Bonar, pp. 180. 18mo. This little work contains a treasure of comfort for the afflicted child of God, looking beyond the present scene of trial to the bright morning when he will appear in the future at the glorious appearing of our Lord Jesus Christ. Thousands have been cheered by the perusal of this little book. Price 40 cents; postage 10 cts.
POLAND: SKETCH OF HER HISTORY. Treatment of the Jews, &c. &c. By M. B. Czeschowski, pp. 68.—For sale at this office. Price 15 cents; postage 5 cts. An interesting pamphlet, and the proceeds will all be devoted to meeting his debt for its publication, and assisting in his Italian mission. Send at once.
ZETHAR, THE ORIENTAL VANDERLANT. A Poem in Two Books. By B. D. Hallist. 12mo. pp. 176.—A few sample pages of this poem were circulated some time since, and received several very favorable criticisms. The work is now complete, and is for sale at this office. We are much pleased with the work. The plot is an original one. Zethar is a happy inhabitant of the star Adelle, as far beyond Aleppo, one of the Seven Stars, as that is from us. Learning from an angelic visitant that there was a fallen world, Zethar expressed a desire to visit it, and obtained permission so to do. And Ucal was commissioned to accompany and instruct him. The narrative of the journey, their stay at the various stages of the journey, their adventures, and their discoveries of its wretched state, the unfolding of God's great plan of redemption and restoration, and the final consummation of the glorious scheme, are all narrated in their order, with striking effect, and the lovers of poetry, and of the Restoration, it will be a rich treat. For sale at this office. Price 75 cents; postage 12 cents.
THE LORD'S COMING A GREAT PRACTICAL DOCTRINE. By Rev. M. B. Hallist, chaplain of the Bath Peniten- tiary. This tract was written by a minister of the Church of England, who has done good service in the cause of Christ by writing several tracts on the subject of Christ's second advent. But among them all, none are so instructive and impressive, as this one. We hope it will have a wide circulation. Thousands should be scattered. Price, \$2 per hundred. Postage 7 cents for 4 copies; from 1 to 3 for each 2 cents postage.
THE WONDERFUL CONFEDERATION: or the Empire of Evil. A Discourse on Ephesians 6: 12. By Joseph A. Seis, D. D.
We have before spoken of this discourse, but we fear our readers do not yet appreciate its value. The text quoted as its foundation is in itself a secret. It presents such a view of our invisible, secret, sworn, enemies, as should drive every Christian to his knees from his lethargy to the most untiring vigilance and activity. Dr. Seis gives us four translations of the text, the last of which is by far the most literal and striking. They are as follows:
"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits] in the high [mar- ginal, heavenly] places."
"For our conflict is not with flesh and blood, but with principalities, and with those in authority, and with the powers of the dark world, and with the evil spirits that are beneath heaven."—Metcalf's *Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the company of evil spirits in the heavens."—*Conscience and Reason*.
"For the wrestling to us is not with blood and flesh, but with the chiefs, with the powers, with the world- wide darkness of this world, and with the evil spirits that are beneath heaven."—*Metcalf's Scripture Paraphrase*.
For the illustrations with which we wrestle are not of flesh and blood, but they are the principalities, the powers, and the sovereigns of

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

WHOLE NO. 1202.

BOSTON, TUESDAY, JUNE 14, 1864.

VOL. XXV. NO. 24.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 16 1-2 Kneeland Street, (Up Stairs),
BOSTON, MASS.

J. Litch, Editor.

To whom remittances for the Association, and communications for the Herald, should be addressed.
Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

BOARD OF CONTRIBUTORS.

REV. JOHN PARSON, DE. R. HUTCHINSON,
REV. L. OSLER, REV. O. R. FARRIS,
REV. S. S. GAVIN, REV. J. M. OSROCK,
REV. E. GUNDEL, REV. D. I. ROBINSON,
REV. D. TOWNSHIP, REV. L. H. SWINNEY,
REV. R. H. OSKIN, REV. H. MAIBEN.

COMMITTEE ON PUBLICATION.
L. OSLER, J. PARSON, R. R. KNOWLES.

[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

ON THE NATURE AND MINISTRY OF ANGELS.

BY P. B. M.

"For thou hast made him a little lower than the angels."—Ps. 8: 5.

Such is the statement of revelation concerning man in his first estate. "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet." Although man continues to retain somewhat of the dignity of his nature, yet how far is he from wearing the crown of glory and honor that was his before he rebelled against God, and became polluted with sin? and hence became the creature of a moment—the subject of death.

But what we propose to particularly notice at this time, is the fact stated in our text, that man was made a little lower than the angels. That as we ascend upward in the scale of life, there is a class of beings of a higher nature, and of far greater power than man; that this class of beings are known as angels. But of such an order of beings how little we know but for that infallible guide, the Word of God.

Among the ancient heathen we find some notions of angelic beings—of good and evil angels. These the Greeks denominated *demons*, while the Romans called them *genii*. They believed that part of them delighted in goodness, were benevolent and kind, while of others it was believed that they were malicious, cruel, and evil in their nature. And from these notions originated their crude and childish faith in their gylfian gods, fairs and furies, and nymphs innumerable, covering land and sea. Kisiod, an ancient heathen, says—"Millions of spiritual creatures walk the earth unseen."

Socrates of a later date believed that there was with him constantly one of these unseen messengers. When condemned to drink the cup of poison, he says, "My demon did not give me notice this morning of any evil that was to befall me to-day. Therefore I cannot regard as any evil my being condemned to die." And from the wise philosopher down to the wildest African and most barbarous savage of the American wilderness, similar ideas have prevailed. Of the Jews of Christ's day we are informed that a part of them (the Sadducees) denied the doctrine of the resurrection and also the existence of angel and spirit, while those who held to a sounder faith believed in both.

But it is only when we come to the word of God that we receive any information upon which we may rely to settle this question. And while here is enough—for here is all that a merciful God has been pleased to make known to us—yet we must acknowledge that in the holy Scriptures there is but a very meagre account of this superior order of beings. Like the popular maxim, viz., "that 'Angels' visits are few and far between," so we may affirm that, the explicit teachings of the Scriptures concerning the nature and ministry of angels are very spare. And from this very fact, the late Archbishop of Dublin, draws a powerful argument in favor of the divine character of the Scriptures. For considering how effectually this subject might be suited to the popular imagination, and how potent an influence it might be made to wield in the hands of an imposter, and yet, considering the fact that the Scriptures treat the matter as they do—in but a few instances referring to the subject, save in an incidental way—the inference must be, that there was no intention on the part of the divine writers to play upon the popular fancy, or do otherwise than state just what they were inspired by the Holy Ghost to say. "For," says St. Peter, "prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost."

But whatever is taught in the word of God commends itself to our understanding, and is surely worthy of being investigated and preached; whether men will hear or whether they forbear. God never asked of men the privilege of propagating his truth, neither should God's servants. Let men

hide their heads and deny their manhood, but not the truth of God. And especially is this true at this time concerning the subject under discussion. There never was a time perhaps, when men were so much in doubt as to the real nature of spiritual things, and particularly of the nature and ministry of angels, as now. And to now hold our peace would be criminal; and especially for those who in their ordination vows have solemnly promised "with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrines contrary to God's Word."

I.—First then, upon turning to the Word of God, we find abundant assurance that what is certainly most agreeable to the philosophical mind is true—that there is no vacuum in nature; and that in the scale of being we do not progress *per saltum*, but by a regular gradation from the animalcule discovered only by the microscope, and the ephemerida that is born, grows old, and dies in a day, upward to the higher species of animal life until we ascend from the brute creation to man, and from man to angels, and perhaps we may reverently add, from angels to God. For while there may be, and doubtless are many orders and grades of spiritual beings, reaching from the most inferior upward to Michael the arch-angel of God, yet they are all known by man as angels. Of the fact of their existence, and that they are an order of beings superior to man, we have the proof in our text: "Thou hast made him (man) a little lower than the angels." Of Christ we read: "He took on Him the nature of angels, but he took on him the seed of Abraham." (Heb. 2: 16.) In the 48th psalm we read: "The chariots of God are twenty thousand, even thousands of angels. The Lord is among them, as in Sinai, in the holy place." And again we read of "The angels in heaven," of "Michael and his angels," and of "the angels of God."

II.—Having noticed the fact that there is an order of beings superior to man known as angels, we next pass to notice what may be learned from the Scriptures concerning their nature.

Of the essence of their being we can perhaps find no clearer statement than that made in the Psalms 104: 4: "Who maketh his angels spirits; his ministers a flame of fire." By a spirit, is ordinarily meant an immaterial, impalpable, intangible essence or entity; and in this regard angels are higher in their grade of being than is man.

Morally they are endowed as man is, with intelligence, affections or will, and liberty, only without doubt, in a far higher degree than man. Consequently may be good or evil. This may be inferred from the spheres they inhabit, the service they perform, and the duration of their being. For be it remembered that while man with comparatively feeble sense is confined to this world, the angels of God are, as their names signify, messengers, sent of God, perhaps, to all worlds. And again: while man is the creature of a moment, hardly living but to die, angels do not die; and we may well exclaim, "What wonderful stores of wisdom and knowledge must they have accumulated! What could have happened in the history of this or other worlds of which they may not be informed. And let us remember that, unlike our own memory, which has been shattered by disease, and must be feeble by reason of our own fallen nature, the memory of angels must be incomparably strong and retentive. So that, unquestionably, they must know more—even of scientific things if you please—of this and of all other worlds than any man, or all men ever knew. And even of man himself, why should it be thought strange that they should know more of him, both physiologically and psychologically, of his soul and body than ever the wisest man knew himself; whether he be considered in his normal, or depraved and morbid, or diseased condition?

And again: of their power we are abundantly informed. Consider for an illustration of this point, the fact that even an evil angel was permitted of God to suddenly raise a whirlwind which was so mighty that it was blown down to the earth. And when it "struck the four corners of the house" where the children of Job were assembled it overthrew the house and destroyed the children of the prophet. Yet what was this compared with the power exhibited by what was very likely an evil angel, (although of this, whether evil or good, we have no positive proof) who smote with death one hundred and eighty-five thousand Assyrians in one night. And yet greater than this was the power of that angel who in that awful night of Egyptian darkness, and perhaps in one hour, or for aught we know, in an instant, smote with death all the first-born of man and beast, from the king's palace down to the sheep-cot! It is supposed by a very able writer that the number of "men and beasts who were slain that night, must have amounted to several millions."

Of the evil character of certain angels, we have also the most certain warranty of holy Scripture. Indeed, we hesitate not to say to-day, that no doctrine is more clearly proved by the Bible, than is the fact that among angelic beings, there are certain of

them that are fallen and sinful in their moral nature. And "it is remarkable (says Archbishop Whately), that there are in the New Testament, much more frequent notices of evil than of good angels." Thus we read in Jude, 6th chapter, "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." And again, we are told by St. Peter, 2 Epistle 2: 4, "God spared not the angels that sinned, but cast them down to hell,—*Tartarus*—and delivered them into chains of darkness, to be reserved unto judgment." Now if we will critically examine the meaning of this word, *Tartarus*, signifying the abode down to which we find these sinning angels were cast, we shall find curiously enough, that this word which is nowhere else found in the New Testament, neither in the Septuagint, the Greek version of the Old, taken in its primary and most literal interpretation according to the ancient Greeks, means "the bounds or verge of this material system;"* or in other words, it would be the atmosphere or ether in which our earth floats. And may not this fact serve to explain St. Paul's meaning when he calls the prince of the fallen angels, "The prince of the power of the air." And again: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." But however this may be, whether we give this passage a literal interpretation or not, sure it is, that certain angels when once they were placed upon probation—as mankind are—they sinned, and were cast down from their former high estate. Hence, we read of *diabolos*, *diabolos*—(the chief of fallen angels, supposed by many to have been an arch-angel, "and his angels." Matt. 25: 41. And of the same thing in the Revelation, where he is denominated "The dragon and his angels."

To be continued.
*A. Clark and Dr. Ramsay.

DEFENSE IN FAVOR OF THE AUTHENTICITY OF THE BIBLE.

In my last, as may be seen in No 21 of the Herald, I fully sustained the position that the Bible is true, and hence, had its origin with God. I proved its truthfulness by its own infallible testimony, and then corroborated that testimony by calling forward the senses, conscience, and the rational and moral faculties of man, which produce that irresistible, intuitive conviction, from which none can relieve themselves, only by "reprobating themselves as vessels of wrath fitted to destruction." Rom. 9: 22.

In my present article, it shall be my glowing purpose to show not only *what* the blessed Bible is to man, but also *show* what it has done for the human race. In this showing, I shall again confirm the truthfulness of the inspired law-book of heaven, by calling in the testimony of the "mighty dead," and the rude and refined living; and, if need be, the shining hierarchy around the burning Throne will attest the facts I shall present. Yea, verily, if need be, the senate chamber of Pandemonium would be made vocal with clamorous vociferations, if Jehovah were to appeal to those inhabiting that place, to give their testimony in favor of the truthfulness of the "Word of God," what it is to man, and what it has done for the race. Reader, God's eternal truth like himself, is of such infinite greatness, grandeur, glory and power, that heaven, earth and hell feel its influence. "Alleluia to God and the Lamb," that my soul has ever been baptized (immersed) in this exhaustless fountain. "Truth, precious truth!"

What has the blessed Bible been to, and done for the human race? Much every way. (Rom. 3: 2.) First, the historical division of the blessed Book, gives us the time, and manner of man's origin, or creation; his primeval blessedness; the cause of his apostasy, or fall from that state, and its dreadful consequences. It gives a glorious description of the wise, the gracious, and benevolent plan of human salvation from sin, and the inevitable results of a vicious, unholy life. It narrates the manner and dissemination of the everlasting Gospel of the world's glorious and divine Redeemer, the countries into which it was carried, and the hallowed influence it has had upon the hearts and lives of all men in all ages, who embraced its heavenly principles.

We learn from the sacred pages of this law-book of heaven, the atrocious wickedness of mankind in acts of violence, cruelty, injustice, and tyranny, which have characterized all ages, from the murder of Abel until this very hour; and the righteousness of the Supreme Ruler of the universe in the condign judgments inflicted on wicked nations and individuals, and the impossibility of restoring man to moral order and eternal happiness, without a full compliance with the terms upon which Jesus saves men from the dominion of the sin, the power of the devil and the torments of hell. Take away the holy influence of God's Bible (remember I am writing about God's Bible, not Joe Smith's, nor Mahomet's Alcoran, nor the spirit-rappers digest of sublime nonsense

damnable heresies, and hypocritical lying: nor am I writing about the devil's paraphrase on the Bible, by mean of which he has secured a vast population for hell from amongst earth's unintelligent rustics, and learned dregs. No, I am not writing about these dregs of perdition, I am writing about God's truth, which like its divine Author is not only holy, but eternal. Take away the mighty, the holy, the powerful influence of this Book from the history of any nation, and what are its laws, its civilization, its morals, and its religion? Let the intelligent reader answer, and let the uninformed listen to the reply. Where is there a civilized nation on the earth, where a law that does not owe its truth, gentleness, humanity, and righteousness to the sacred influences of the blessed Word of God? Where is there a custom among the sons of time whose healthful parts cannot be traced and found in the "Word of Life." (1 John 1: 1.)

This only Book God ever sent, or will send, is durable as eternal ages, whilst all other books are transient as time, of which only they give the records. All other books are replete with weakness and imperfection like their authors; but the Bible is the transcript of unlimited power, and infinite perfection; and unlike all other books the world ever saw, or will see, it is boundless in its usefulness and influence, coming forth as a conqueror of all conquerors, rejoicing as a giant to run a race, or as a "strong man to run a race," (Psalm 19: 5) and like the "sun, the great king of day, there is nothing hid from the light thereof." Amongst its amazing attributes is that of justice, which looks with perfect impartiality upon the actions of kings and their subjects, masters and slaves, heroes and soldiers, philosophers and peasants, and upon the learned and eloquent orator, as upon the man of ignorance. It demands equally of all, universal, perpetual and evangelical obedience, teaches not, admits not of having a single mandate, or any other truth ignored, only at the peril of having our names "blotted out of the Book of life." (Rev. 22: 19.) And it makes its cheering promises alike to the pious king, and the God-fearing, God-honoring beggar. The purity, the holiness, the wisdom, the benevolence, the truthfulness, and all the other attributes which enter into its mighty composition, infinitely surpass all the classics which have ever proceeded, either from the dignified tongue, or the pen of genius. It contains a record of events more amazing than giddy romance ever imagined, and narratives more fascinating than wild fancy ever sketched; the finest specimens of poetry and eloquence the world has ever seen or heard. Its philosophy is sound, its arguments solid, its models of virtue most attractive, its maxims of wisdom most profound, its forms of prayer the most appropriate in every variety of spiritual experience, and its sacred songs of praise are not unworthy of an angel's tongue. Its divine commandments are of unparalleled importance, its parables of unrivalled beauty, and its examples of consistent piety are suited to every situation in life, and its lessons of divine instruction are adapted to every age. But infinitely far above all its indescribable contents of wonder and amazement, greatness and grandeur, it contains the biography of the glorious Son of God, the world's divine and most blessed Redeemer, which like a halo of ineffable glory encircles every element that enters the constitution of the Bible, the "Magna Charta" of heaven and earth.

If it can be boasted that the Aristotles, Platoes, and Tullies of the classic age, dipped their pens in intellect, it can with infinitely superior propriety be said, that the sacred writers dipped theirs in inspiration. If Greece and Rome have furnished their cabinet from the glittering pearls of heathen poetry and eloquence, their brilliant gems from among the diamonds of Pagan history and philosophy, surely God himself collected into his sacred cabinet (the Bible) the poetry, the eloquence, the philosophy and history of inspired law-givers, prophets apostles, saints, martyrs, evangelists, and angels.

The Bible, the only universal classic, the classic of every age and dispensation, of time and eternity, is a book as humble, and as simple as the child's primer, yet more grand and magnificent than the epic, the orator, the ode, and the drama, when genius ascends to the heaven of his own invention, with his horses and chariot of fire. Glory to God for his infallible Word, which makes wise unto salvation! 2 Tim. 3: 15, Paul declares that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." Verses 16, 17—and it is not only an infallible guide to the man of God but it is the only sure and safe directory to all classes of our race. Its sacred laws point out the right and the wrong to all mankind, wherever these two opposite principles exist. It gives wisdom to the simple, and makes foolish men wise. It is a genuine detector of all error. It is not only the most ancient, but it is the most authentic history of the world, and contains the record of the most impressive events, and unparalleled incidents

that ever took place in the mighty stretch of past ages. It is a complete law-book, and a perfect body of divinity—a book of the biography of all grades of men—of travels and voyages, as in every other respect, it has no equal in the wide world's library; as a covenant, deed, will or testament, there is not amongst all the books ever written one to be found, even the best one in the mighty catalogue, whose substance however real would make a shadow, when compared with the infinite superiority of the divine attributes of the sacred volume. To the young man, the Bible is the best companion in life—to the school-boy and student, it is the best teacher. It is the master-piece of the learned man, and a common-place book for the unlearned. It is the mother's best guide, the father's best reckoner, the children's best preceptor. It is the ignorant man's dictionary, defining all the means to be used, and the manner, the time, the place when, where, and how to be used, in order to grace a glorious triumph over the "world, the flesh and the devil," sending him back to his native hell to enjoy an empty triumph after every conflict with the poor saint. The Bible is every man's true directory, and if its laws and commandments, statutes and judgments are fully complied with, and kept after God's ordering, it will be impossible to miss heaven, because universal obedience (though it contains not one degree of human merit), will secure the merits of Jesus Christ's glorious atonement, which is the only meritorious cause of human salvation. The Bible promises eternal reward, and denounces eternal punishment; warns with the voice of deep-toned thunder from Sinai's smoking, trumpet-sounding top, that we should labor and live for the reward; and in mournful plaintive, yet soothing strains from Calvary's summit, entreats the poor sinner to turn away from the road that leads to hell, where the deep wailings of woe can but increase the misery and augment the bitter pangs of the "second death." (Rev. 20: 14.)

Heaven, earth, hell, angels, men and devils, the moral and rational faculties of man, rightly educated conscience, the dictates of human reason, intuitive conviction—all these, and much besides conspire to exclaim that the Bible is true, that God is its eternal Author, and that like him, the book is without partiality, hypocrisy, variableness or shadow of change or turning.

I now close this article with charging the spiritualistic fraternity for blasphemy against this entire promissory cloud of witnesses, whose testimony has long since been given in confirmation of the authenticity and divinity of God's Word, which the rapping sorcerers of the last days have now undertaken to confute by constructing a Testament filled with deceit and lying wonders, by which, no doubt, hell's population will be greatly increased during the few brief years that time may continue; and especially so, if what are called Orthodox ministers will just continue to sleep on in reference to the mighty problems that call for solution from every quarter. May the Eternal Spirit wake up the dead clergy, open their eyes and show them wonderful things out of His law," as David says, 119 Psalm 18, and show them that the time is short, the days evil, and infidelity rude and refined, stalking abroad, moulting the heavens with brazen-faced blasphemy. JOHN HINKLE.

Mechanicsburg, Cumberland Co., Pa.

[Original.]

THE MARRIAGE SUPPER OF THE LAMB.

BY S. S. W.

What an interesting subject for the contemplation of every Christian is the Marriage Supper of the Lamb. In the eighth chapter of the Book of Revelation, we have the prophecy of the downfall of Babylon. The angel who announces this great event is represented as "crying mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird," verse 2.

The chapter closes with the statement, "In her was found the blood of the prophets, and of saints, and of all that were slain upon the earth."

Whereupon we have the rejoicing of the heavenly hosts, who cry, "Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the Marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Rev. 16: 6-8. And in the following verse it is said, "Blessed are they which are called unto the Marriage Supper of the Lamb."

By the Lamb is undoubtedly represented the Lord Jesus Christ. Of him John the Baptist said, "Behold the Lamb of God." John 1: 36. See also Rev. 5: 6-8, and 14: 1.

By the Lamb's wife, is represented the Church of Christ, consisting of all his chosen, redeemed, sanctified and saved people. But what is meant by the Marriage of

the Lamb? Some have thought that it represents the restoration of the Jews to the land of Palestine, and their conversion to Christianity. But this is evidently a mistake, because that would make the Jews to be the bride, the Lamb's wife; whereas it is evident that the bride represents the whole Church of glorified saints, composed of both Jews and Gentiles. Jesus Christ is called the Bridegroom, and his Church, his people of all nations, kindreds and tongues must therefore be his bride. Paul, in writing to the Corinthians, says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11: 2.

It appears to me that this Marriage of the Lamb must symbolize that period when at his second coming, the whole Church of risen, changed and glorified saints shall be gathered together to dwell with Christ, and to be so united to him as never to be separated again. Now, Christ is absent from his people on earth; he is in his glorified body at his Father's right hand in heaven. Then, Christ and his people shall be together—sharing his love, and loving him supremely and perfectly, which is represented by the mutual love which, or ever should be, between husband and wife. The bride is said to be clothed in fine linen, clean and white, which is the righteousness of saints. It therefore denotes their justification and acceptance by God, and may also include the perfect purity of the Church, which will only be realized in the future state of blessedness. Thus we read, Eph. 5: 25-27, "Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

The expression, "The Marriage of the Lamb is come," may denote that now is consummated the long looked for and desired union of Christ and his people which shall never be dissolved.

In the ninth verse we read, "Blessed are they which are called unto the Marriage Supper of the Lamb." If the Marriage of the Lamb denotes the eternal union of Jesus Christ and his people, consummated at the second advent of the Saviour and the resurrection of the saints, the Marriage Supper of the Lamb may refer to the happiness which the Church shall experience during the thousand years of the Millennium mentioned in the next chapter. During that period they shall live and reign with Christ, sharing in his love and rejoicing in his salvation. Blessed or happy indeed will all be who are called unto the Marriage Supper of the Lamb.

The old patriarchs and prophets will be there. Noah and Job, Abraham and Isaac, Jacob and Joseph, Moses and Aaron, Caleb and Joshua, Samuel and David, Elijah and Elisha, Isaiah and Jeremiah, Ezekiel and Daniel, and all the other men of faith and prayer who under former dispensations, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, valiant in fight, turned to flight the armies of the aliens—and women who received their dead raised to life again; and others who were tortured, not accepting deliverance that they might obtain a better resurrection—and others who had trial of cruel mockings and scoffings, yea, moreover of bonds and imprisonment: they were tempted, were slain with the sword; they wandered about in sheepskins, and goat skins, being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth—of whom the world was not worthy," but through the blood of Christ, they will all be made worthy to partake of the Marriage Supper of the Lamb, and they shall all be there.

"The glorious company of the Apostles" will be there. Andrew and Peter, James and John, Matthew and Thomas, and the other faithful ones who attended the Lord Jesus while he was on earth, who heard his doctrines, saw his miracles and were witnesses of his resurrection from the dead, and to whom he said, "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." They will all realize the truth of that promise when they shall sit down at the Marriage Supper of the Lamb. And there will also be found the faithful, earnest, self-denying, persevering Paul, who was not a whit behind the very chiefest Apostles. He will then wear that crown of righteousness which he declared the Lord would give unto him in that day.

"The noble army of martyrs" will be there. Those who were beheaded for the witness of Jesus, who were burnt at the stake, who were cast from rocks into the sea, who perished in the dungeons of the Inquisition, or who were slain by the sword—Wickliffe and Huss, Crammer and Ridley, Rogers and Brantford, and thousand of others who suffered the loss of all things, yea, of life itself for the word of God, who would not "worship the beast, neither his

image," and who refused to receive "his mark upon their foreheads or in their hands,"—they will all be present at the Marriage Supper, and shall live and reign with Christ the thousand years.

O, welcome day! Blessed consummation of all the hopes, desires and prayers of the believers in Jesus. Glorious deliverance from the power of Satan, sin, pain and death. Blessed indeed will all be who shall sit down with Jesus at his Supper and enjoy the supreme delight of communion with him. How can I close this article better than by quoting the sweet lines of the good Horatius Bonar?

"Ascend Beloved, to the joy;

The festal day is come;
To-night the Lamb doth feed his own,
To-night he with his Bride sits down,
To-night puts on the spousal crown
In the great upper room.

The festal lamps are lighting now
In the great marriage hall;
By angel hands the board is spread,
The festal fragrance fills the air,
Is on the golden table laid;
The King his own doth call.

The gems are gleaming from the roof
Like stars in night's round dome;
The festal wreaths are hanging there,
The festal fragrance fills the air,
And flowers of heaven, divinely fair,
Unfold their happy bloom.

Long, long deferred, now come at last,
The Lamb's glad wedding day;
The guests are gathered to the feast,
The seats in heavenly order placed,
The royal throne above the rest—
How bright the new array!

Sorrow and sighing are no more,
The wedding hour has past;
To-night the waiting will be done,
To-night the wedding robe put on,
The glory and the joy begun;
The crown has come at last."

[Original.]

SOME THOUGHTS ON JOEL 3: 9-16.

BY JONATHAN WHITMAN.

There is a difference of opinion among men as to the time when some of the prophecies are fulfilled: but we should think there need be none as to the time of the fulfillment of this prophecy; the evidence being so clear that it is now being fulfilled—vs. 9: 10: "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears; let the weak say I am strong." This implies that instruments of warfare would be greatly increased; and has it not been so for a few years past? It seems to me this is now being fulfilled to the very letter.

There has never been a time when the nations made such preparations for war, as they have for a little season past. All kinds of weapons used in war have been made and greatly increased, and some that are very destructive. And there has been a large amount of shipping made for war purposes; and among others, many iron-clads.

And as the Gentile nations have been preparing war, they will soon be engaged in war; some are even now; and this nation has done much in preparing war, while it has been actually engaged in war. And if this prophecy is not now being fulfilled, I should not know when to look for it. Verse 11: "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord." These mighty ones are probably the angels of God; they are called mighty angels, and some time when the heathen are gathered together round about for war, they will probably come down and take a part in it in some way. Verses 12, 13: "Let the heathen be awakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow, for the wickedness is great." In the true sense of the word, all nations are heathen; and this nation manifests much heathenism in what they are now doing; but God will sit in judgment upon them to punish them. "For behold, the Lord cometh out of his hiding place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain"—see Isa. 26: 21. This will be in the time of harvest, and when it is ripe, the sickle will be put in, and the earth will be reaped. This same harvest we find recorded in Rev. 14: 20.

Verses 14-16: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped." As wars are destructive, they will be a part of this harvest; and as the harvest soon follows the preparing for war, we have reason to believe that the harvest of the earth is ripe, and that the sickle is being put in; for my opinion is, that this part of the earth now engaged in war, is now being reaped,

J. Westley.

the sickle having been put in: and it may be so in some other places. We have become very wicked, and the Lord is punishing us with the sword, for he has said, "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nation; he will plead with all flesh, he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground"—see Jer. 25: 30-33. Such a time is before us, and near at hand. I will quote a prophecy in Isa. 66: 15, 16: "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." The sword is used to represent the destruction of men by carnal weapons; and fire, to represent the judgments of God in other ways. This I understand to be "the day that cometh that shall burn as an oven; when all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it should leave them neither root nor branch." Matt. 4: 1.

The Lord has revealed it as his purpose to cleanse the earth from its wickedness, in cutting off the wicked, and that he will exalt the righteous to inherit the earth. I shall say but little on the other verses. Rev. 14: "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." In verse 12, it is the valley of Jehosaphat that the warriors are to come up unto. It is probable that this does not have reference to any particular battle, but to the wars that would take place during the time of harvest. It may be the same as that which is called Armageddon in Rev. 16: 16. Verses 13-16: "And I saw those unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." These three unclean spirits have been at work, and we have reason to believe that this great day is near at hand. I do not suppose that this great day of God Almighty has reference to a battle on some particular day, but to the day that cometh that shall burn as an oven; to the time the Lord will be punishing the inhabitants of the earth for their iniquities. And in the preceding verse the Lord thus admonishes his people: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were, for a little moment, until the indignation be overpast." If we are the people of God, let us do as here directed, and the Lord will protect us in the time of this indignation, the time that he is punishing the nations.

And as I shall have occasion to say more on this point at another time, I leave it for the present. And the conclusion seems to be this: that the nations are fulfilling this prophecy in Joel, 3: 9, 10, in making preparation for war, and that the harvest soon follows. And the time of trouble that is foretold, is, as I suppose, the same time as that of the harvest; and that it will be under the seventh or last woe trumpet.

And now, Mr. Editor, as I suppose that you, or some of your correspondents, will be disposed to make some remarks upon what I write, I think it will be best for you to defer it till I get through; as you will, then better understand it, I shall not be very lengthy.

Glens Falls, N. Y., May 30, 1864.

THE LORD'S PRAYER.

How short it is! Only seventy-four small words in it. One half minute is long enough to repeat it with deliberation. Yet every thing is included in it. What need we pray for which is not expressed or implied in these choice sentences? When we ask for all that is here included, we have prayed for every needed blessing. When we receive what this petition contains, we are happy, rich, joyous, wanting nothing.

But how few can pray this prayer! No selfish, proud, worldly man can do it. Thousands who repeat the words, come infinitely short of praying the prayer. The very first phrase implies a peculiar state of heart. "Our Father who art in heaven." Any one can say "My God," "My Creator," "My Ruler," "My Benefactor," but to say "Our Father," is a very different thing.

Without the love of a child, the gratitude, sense of dependence, and tender devotion of a son, no one can properly say our Father. And our hearts never feel thus until they are renewed by grace, until the spirit of adoption is given to us, and the love which is shed abroad in us by the Holy Spirit springs up with lively emotion. To gain this experience is a great achievement. Only a small portion of our race have yet attained it, and hence the great majority of the living cannot pray the first words of this short petition.

And many who can say, Our Father, are still ignorant of the wealth of love and blessedness there is implied in the phrase. They have the spirit of adoption in a very small measure, they lack ardor, comprehensive views, depth of feeling, and are consequently weak, and trembling on the shore of the deep glory and comfort which fills these sacred words. They skim over the first of the prayer without appreciating it, and run through the whole with little profit. If all saints could but know how much of comfort, of assurance, of strength, hope, and supply for every possible want, there is in these words, their hearts would glow with inexpressible fervor, they would triumph over the world, and every foe, and exult in pres-

ent, full, joyous salvation. Their power to do good would be multiplied an hundred fold, and the excellency of Christianity would shine so brightly in them, that the falsehoods of sin would melt away like frost before a summer sun.

Our Father: what a relation to Jehovah! We are permitted to claim this dear relationship; we are members of the divine family; all that is good, kind, tender, merciful, and protective, in that term, is given to us as our own possession, rendered powerful, all complete, sufficient, vigorous, reliable, by the infinite perfections of Jehovah's nature. What a rich inheritance this gives us! God is our possession, and to deal with us as his sons, and we are to approach and enjoy him as a Father. Words are too weak, phrases are too tame to express this amazing blessedness. Our hearts but faintly realize the wealth of this possession. A lifetime is too short to pray all that is involved in the first phrase of this short prayer. Forevermore we shall find its meaning exhaustless. We may study it now with profit; we ought to linger upon it; meditate, strive to penetrate its depths, drink in his spirit, and be blessed more and more as we arise in our conceptions of its force. In the same manner we may travel through the whole prayer; and doing so, we shall find that our short prayer will become longer than all others.—*Morning Star.*

JESUS THE WORLD'S NEED.

Hugh Miller Thompson contributes a very good article to the Continental Monthly, upon Renan's theory of the Christ. Such sentiments as the following, in the current periodical literature of the day, are refreshing:

"M. Renan's beautiful young Galilean carpenter, with such power over 'hallucinated' Magdalenes, conducting grand picnics in that 'charming' climate, and making life a May day, is not the world's mighty Deliverer; and his miracle-mongering demagogue, claiming to be the Son of God in lying genealogies, and the Son of God in blasphemous audacity, is not the world's teacher of all truth and righteousness. The new Jesus is a poor substitute for the Divine Man whom we adore."

In this blind, reeling world, in this weary painful time, while the sobs of a dumb creation break along the shores of heaven in prayer, we cannot spare the real Jesus, the world's strong deliverer, its conquering Lord! The vision He exhibited of a stainless humanity, omnipotent in purity, loyalty, and truth, has flashed and flamed before the eyes of men, through the long night of the ages, their beacon fire of hope, their star of faith. We cannot spare Him now. In Him all is consistent, all is reasonable, all is harmonious. The divine man accounts for His wisdom, vindicates the origin of His power. In the vision of His face, Christianity and all its results are the natural works of His hand.

We turn to His life. We leave M. Renan's little novel, and turn to the Godlike fire of the typical man, the omnipotent and eternal man, who redeemed humanity, and bought the world, and conquered hell and death; we turn to that life, that death, that awful resurrection, and take heart and hope. No mere amiable sentimental 'beautiful,' or 'charming' young man will do. The world cries for its Lord! The race he ransomed looks to the 'Lion of Judah,' the 'Captain of the Lord's Hosts.' The mad, half-despairing struggle we have waged all these long centuries, can find only in the Son of Man, in the omnipotent 'Son of God,' its explanation and its end; 'God was manifest in the flesh, reconciling the world unto Himself!'"

CHINESE MISSIONS.

The method of preaching in China is thus related by Rev. Geo. Percy, the first Wesleyan Missionary to that country, and will be full of interest to the reader.—*Ep.*

"The labors of our mission commenced at Canton; there we have, according to a plan which I hold in my hand, five places in which the Gospel is preached some twenty-two times every week. In two of these places stated congregations assemble Sabbath after Sabbath, and on the week evenings. One of these two places is a very beautiful little church edifice, which you know we were enabled to erect through the liberality of the late Mr. Poole. That little place is filled every Sabbath morning with a congregation of some 130 or 140 individuals; about ninety of these are children, and the rest adults; about twenty of them are church-members, and the rest servants. In that little church our services are of a very pleasing character. They are like your services at home. The liturgy is read in a colloquial style, understood by all; and we have singing and prayer, and a sermon. The sermon has been carefully thought out and prepared, and as from Sabbath to Sabbath the same congregation is found there, our sermons are like yours at home, varied, not only in their style, as different speakers address the congregation, but there is a variety in the subject. A great many important truths are brought out, and thus the little church is led on, as well as the children in the schools, further and further into the truth of God. The other place is a room; but the congregation is similar. There are three other places; and I ask your attention to our work in them. They are in the hands, mainly, of three of my colleagues, and at each of these places there are five services every week. They are not chapels, but large preaching-rooms, where from one hundred and fifty to two hundred and fifty individuals can sit down and hear the Gospel. These latter services are of a different nature. The audiences in these places, which are buildings situated in large and populous streets in the city, are passers by—persons who are going about their ordinary avocations. The services are not only on the Sabbath, but four times on week days.

I do not say that the audience is motley or incongruous, who there hear the word of God for an hour or two; but it is of a very mixed character; laboring people, the poorest of the poor are there. Those who

carry burdens come in, others who are in business, and there is a sprinkling of well-dressed individuals, in silk gowns, whose avocation is literary. They are the book-readers as we call them in China. They are the *litterati*. We do not begin these services by prayer or singing, for the preacher would be the only singer, and there is no prayer till the close of the meeting. We begin by speaking to the people in a colloquial way, asking them some questions, saying perhaps: 'It is a fine morning,' making some allusion to the weather or other things. After a conversation with an individual or two for a few minutes we find that we have gained attention, and others come in. They do not come in numbers till we have got some one attending to what is going on. When they hear the voice of a foreigner speaking Chinese, and conversing intelligently with some one inside, and that some parties there are interested in the conversation, others come in, and sometimes two hundred are packed into one of these rooms. Then, perhaps, before the room is filled the preacher ascends his little elevated desk, and begins to read. He says: 'You are sitting here, and I will read a portion of this book; it is a classic that has come down from heaven—a holy book.' He begins to read, or gives it colloquially as he goes along, and then he expounds these truths. Of course the illustrations are very simple—the simpler the better. We seize hold of anything and everything, and try to illustrate the truths which we seek to insert in the minds and hearts of our audience. Sometimes we allude to their customs, and sometimes we refer to their superstitions, sometimes to the history of one of their gods. Of course, as the audience is of a very mixed character, so our preaching to them is of a mixed character, also. But there are two things we try to bring into every service—something of the sinfulness of man, and something of the Saviour. We give some exposition of the law of God, and we try to make an application of that law to the conscience of those who are present. We do this in such a way that the uneducated can comprehend, because, although they understand colloquial language, they are utterly unable to understand a book when quoted.

But we have to use a different mode when we wish to lay hold of the conscience of the educated. The conscience of the educated man who has been trained for years in the study of Chinese books, and who has gone over a vast field, not so much of inquiry as of thought, is a conscience which is vastly more subtle than that of an uneducated man, and it has to be appealed to and the heart brought to the law of God in a different manner. Then we have to make known Christ. After expounding the law of God, we bring the sinner—for all are sinners to whom we preach, and perhaps there is not a solitary Christian man there during the week-day services—to the Saviour, directing him to the Lamb of God who taketh away the sin of the world. I must tell you that while the preacher has been speaking more persons have been coming in, and some have been going out. Some enter with their packages in their hand, and some with their burdens on their backs, one perhaps having a live fowl, and so on. There is a kind of living tide when the congregation is large, surging in and surging out all the time. So that when the preacher had been speaking nearly an hour, all that were in at the commencement have gone out, and he may begin again and preach the same thing. Mr. Smith who has the most physical energy, has sometimes continued his services twice or three times a week for two or three hours at a time. We find sometimes that individuals come again and again to these services. But the great majority of our hearers are simply the influx and efflux of the multitudes passing by; and in the main our audiences consist of strangers from day to day. In these three preaching-places, as we call them, many hear the Gospel for the first time in their lives, and perhaps there are eight hundred or a thousand new hearers from week to week; most of them, as I have said, for the first time in their lives."

JOURNAL OF THE DISCOVERY OF THE SOURCE OF THE NILE.

The history of the discovery of the source of the river Nile will no doubt be a matter of interest to our readers. This object has long been sought by the Christian world and at last is attained. The information the narrative contains of the habits and religion of the native tribes in the interior of Africa is valuable.

CAPTAIN SPEKE'S NARRATIVE.

The volume which Captain Speke has presented to the world, possesses more than a geographical interest. It is a monument of perseverance, courage, and temper displayed under difficulties which have perhaps never been equalled. Captain Speke set out from the coast opposite to Zanibar on the 2d of October, 1860, with a train of no less than eighty-eight followers, but of these only twelve remained with him till the conclusion of his task. Forty-two deserted their master, sometimes by fours and fives, and as was to be expected, exactly when their services was most to be required. Ten Hottentots, selected from the Cape Mounted Rifles, were loyal to the cause, but their constitutions proved utterly unable to contend with the hardships of the march; they speedily sickened, and after the death of one, the rest were sent back. The next in point of moral qualities, were the Wangana, or freed negroes of the eastern coast of Africa, a stalwart race who hire themselves out as porters on expeditions into the interior. Not much more than half of these deserted, whereas, out of thirty-six negro gardeners who had been secured at Zanibar by the exertions of Sultan Majid, only nine failed to do so, and of this minority one died and another had to be left behind sick. Ten ran away on the very first day, believing that the Englishmen were cannibals, who were only taking them into the interior to eat them. Of the other negroes engaged in the interior to supply deficiencies, three-fourths also deserted. Under these circumstances,

it is no wonder at, although the space traversed by Captain Speke before arriving at Gondokoro, on the Nile, perhaps does not exceed 1,500 or 1,600 miles, two years and five months were spent in traversing it.

The first point of importance in the route was Zungamer (lat. 7 deg. 26 min. 53 sec. S., long. 37 deg. 36 min. 45 sec. E.). It is here that begin the ascent of the eastern coast range, mountains which form the buttresses of the table land of Central Africa. The continent well compared by our traveller to a dish tumbled upside down, the country between Zungamer and the coast being represented by a flat rim.

On the 23d of November the travellers, after surmounting the hilly framework of the mountain ring (Usagari), descended into the table-land Ugo, an elevated plateau of something more than 3,000 feet above the level of the sea. The country through which they had passed is one, which is continually harried by slave-hunters. The poor inhabitants, a mid-spirited race, live in villages built on hill-spurs, for the facility of resisting a war party of their persecutors, or dispersing before a more formidable one. Far from attempting to exact transit dues from the passers caravans, they fly on the intimidation of its approach, and no persuasions will induce them to quit their refuge.

The inhabitants of Ugo differ altogether from the persecuted hill-tribes which fringe their territory. They go always armed, build villages of mud huts where a spring of water is to be found, keep large numbers of cattle, and grow grain not only for the supply of their own wants, but to sell to the caravans which pass through their country.

It was not till the 24th of January, 1861, that the expedition arrived in Unyamwezi, the country of the Moon, which was the proper scene of its operations. By that time more than the original number had deserted, more than half the property had been stolen, the travelling expenses had been unprecedented, owing to the prevalence of a famine along the whole line of march, and yet only the first stage and the least difficult of the journey had been completed. Kaze, a well-situated town about five miles within the frontier of Unyamwezi, is the great central depot for the trade in slaves and ivory, and to this point Captain Speke had taken the precaution to send on a large stock of articles of merchandise, just as a European carries a letter of credit on a distant bank. Kaze, which is situated in lat. 5 deg. 0 min. 52 sec. S., long. 38 deg. 1 min. 34 sec. E., at an elevation of 3,564 feet above the sea is regarded as the capital of Unyamwezi, a large country of an area equal (Capt. Speke thinks) to England. Its inhabitants (Wanyamwezi) are an industrious race, who cultivate extensively, make clothes of their own cotton in their own looms, melt iron and work it into, and breed flocks and herds. They are excessive smokers and given to drink, but the greatest traders in Africa, thinking no more of leaving their own country, and visiting the coast for commercial purposes than our country-folk of going to a fair. It so happened that Speke was detained nearly six months in Unyamwezi before he obtained the means of advancing to the next district, Uzinga. The exactions to which he was subjected were such as to throw all previous attempts at extortion into the shade. In the case of one chief, Makaka, who had enticed him to his palace through collusion (as seemed too probable) with his guide, English patience almost gave way before a series of vexatious annoyances.

But the rapacity of Makaka was eclipsed by that of another chief, Lumeresi, in whose "bona" (fortified palace) Speke was detained for ten weeks, being during a part of the time delirious with fever, and at last owed his deliverance to the arrival of a formal summons from Suwarora, Lumeresi's liege lord, who sent his mace—a long rod of iron bound up in stick charms, and called Kaguezingiri (commander of all things) that the white men were his guests and must not be detained. Suwarora himself, however, was as greedy as his vassal; and plundering went on by himself and his officers by day and the unofficial commonality by night, until, on the 17th of November, 1861, a year and seven weeks after the commencement of the expedition, the weary traveller entered the belt of neutral territory which separated the land of the thieves and extortioners from the dominions of the good King Rumaniki—a model of courtesy and mildness, whom even civilized Europeans might imitate with advantage.

Karague, the kingdom over which this chief presided, is, with the exception of Uzinga, the southernmost portion of the ancient kingdom of Kittara, which extended almost three degrees on each side of the equator, and met the great lake Victoria Nyanza, now regarded as the source of the river Nile, on its northern and western banks. It was governed, according to Captain Speke, by a race who originally emigrated as a pastoral people from Abyssinia; and both the kings and aristocracy of the country still preserve the characteristic features which distinguish the Gallas from the native African population—comparatively straight hair and a bridged, instead of bridged nose. In their acquired possessions they take the name of Wahuma. But although they retain traces of their original physiognomy, and the symbols of their original character of pastoral warriors (for it is a piece of court etiquette in Uganda, the most important of the kingdoms into which Kittara has split, for the king always to appear armed with shield and spear and followed by a dog) they have lost their religion, forgotten their language, and adopted the practice of their subjects in mutilating their faces by the extraction of the lower incisor teeth.

[To be continued.]

SPEAK FOR CHRIST.—Speak for your Lord and Master. You tell me you are nervous. Never mind your nervousness. Try once. If you break down half a dozen times, try again; you shall find your talents increase. It is wonderful how these breakdowns do more good than our keeping on. Just deliver your soul of what is in it. Get

your heart hot, and then like some volcano that is heaving in its inner bowels, let the hot lava of your speech run streaming down. You need not care for the graces of oratory, nor for the refinements of eloquence, but speak what you do know; show them your Saviour's wounds; bid His sorrow speak to them; and it shall be marvelous how your stammering tongue shall be all the better an instrument because it does stammer, for that God "hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen yea, and things which are not, to bring to nought things that are."

From the Prophetic Times.

MILLENNIAL THEORIES.

The theories of those who reject the doctrine of the restoration of the Jews, and the existence of nations and probation after Christ comes.

For a number of months there has been a communication upon our table which speaks as follows: "My Bible has led me to the belief that the advent of Christ will be the termination of probation; that all his enemies will then be destroyed; and that the first resurrection and translation will embrace all of humanity that are ever to participate in the kingdom."

I find on comparing my views with those you claim to be orthodox, that I am what you would call a Millerite and not a Millenarian proper. I am, however, an anxious inquirer after the truth, with no prejudices, I trust, that would prevent my accepting any correction upon reasonable testimony.

As my views are, doubtless, similar to those of very many others, and as the object of your praiseworthy serial is to disseminate the truth, I trust you will be able to see in an answer to this inquiry a means of furthering your heaven-born purpose.

We are very well aware, that there is a system of the future, entertained by many, in different ecclesiastical connections, which teaches that all the promises referring to the Jews, have either been fulfilled in their past history, or apply only to spiritual seed of Abraham, inclusive of converted Gentiles as well as Jews. It is a system which lays great stress upon the *spiritual Israel*, and endeavors to sustain its application of the Scriptures on the principle that the Old Testament must be ruled by the New, and that such texts as, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," as well as the manner in which certain passages (such as Isa. 54: 1; Jer. 31: 31-34) are applied in the New Testament, furnish ample warrant for such interpretation throughout. That we have very little sympathy with it, our correspondents have rightly inferred. We have many difficulties in the way of receiving it, and many objections to its methods of dealing with the Scriptures. Some of these have appeared in the course of previous articles; but, as it is desired, we will state our objections in a more direct and connected form.

Following, then, the train of remark which we find, in part, already prepared to our hand, we observe that,

1. *It is inconsistent with itself.* It interprets some passages of unfulfilled prophecy literally, and others only spiritually and figuratively. It affixes a literal meaning to Rev. 20: 1-6; and a sort of figurative meaning to Rev. 20: 8, 9, and spiritualizes large portions of Zech. 14. Again, it makes Ezek. 37 partly literal, and cannot at all get through with the last chapters of Isaiah. It takes the announcements of the Saviour's advent, and the resurrection of the saints, to be literal, and the declaration that Christ will reign over the house of Jacob forever (Luke 1: 32), and that the kingdoms of this world shall be his kingdoms (Rev. 12), it will only accept with a gloss of spiritualizing. By what authority can an expositor thus deal with the sacred record? Such a system, in our view, lacks coherence and consistency, and is overthrown by some of its own principles.

2. It seems to us evince great want of sympathy with God and his plans, in the impatience which it exhibits with reference to the Jew and his claims and prospects. The noblest of God's saints were Jews. All God's book was written by Jews. Christ himself was a Jew. And the greater part of revelation appertains to the Jews. (Rom. 9: 1-5.) But this system excludes them from nearly everything but threatenings and judgment. God singles them out as the objects of special mercies when his judgments are abroad upon the nations (Jer. 30,) but this system singles them out as the most execrable and hopeless of all people. It says that God has cast them off; that he will remember them no more; that his covenant with them is forever broken; and says it in the face of such passages as Isa. 49: 16, 17; Jer. 33: 19-26; Hos. 11: 8, 9; Rom. 11: 1, 2; Ezek. 36: 8-38; Ezek. 37: 21-28; Amos 9: 11-15; Mich. 2: 13, and many more of similar import. It makes God's wonderful providence in preserving them distinct for so many ages, and their present rapid rising to places of power and influence in the world, and the hopes which have lived in them through the wintry gloom that has been upon them for eighteen centuries, all pass for nothing. Read Lev. 26: 41-45, and Micah 7: 15-20, and see whether such a system is not strangely at variance with the heart and purpose of God in this particular.

3. It is a system to which the greater part of God's word seems more of a burden than a help. There cannot be a more reliable proof of the faultiness of a system than this fact, that it can get along better with a few texts than with the whole Bible. There must be willingness to take God's word in its plain literal meaning, and to take all of it without mutilation, and without putting it upon the rack to force it into conformity to system, or it might as well be thrown aside altogether. In looking at the expositions of prophecy given by those who deny the restoration of the Jews, the universal kingdom, and administrations of grace subsequent to the second

advent, we have been struck with their unnatural and forced appearance, and with nothing more than the ill-at-ease and impatient tone of the writers in disposing of the texts on which we rely. There is something in the mere tenure evinced which shows us that it is not right.

4. It is a system which sanctions a method of interpretation which, if generally applied, would undermine every truth of Scripture. If we may dispose of all the prophecies relating to the Jews as a distinct people by a certain system of spiritualizing, what is to hinder from making a similar disposition of other great predictions? Indeed, what truth of Scripture is safe, if its plain texts may be muzzled with figures, and tropes, and searchings for meanings not in the direct significations of the words that compose them? In this way some have arrived at the conclusion that sinners are nowhere invited to salvation. In vain do we point them to numerous passages of the divine word; they have weighed them all in the balances of system, and we are calmly told that God does not mean what he seems in the plainest manner to say. Others, going still further from truth, declare that the Bible contains no testimony to the Godhead of Christ. We refer them to the direct texts; but they have their system ready to bridle the words of the Holy Ghost, and to turn them whithersoever they will. We do not charge the advocates of the system with reference to which these remarks have been framed, with the advocacy of such fundamental heresies, but the manner in which they dispose of our texts for the return of the Jews and the continuation of nations in the new dispensation, does sanction the method of spiritualizers, and of rationalistic perversion of the sacred oracles.

5. This system also seems to cut away from redemption itself some of its highest glories. It secures the salvation of an elect church, but there it stops. The jewel of the race is destroyed, and all that Christ gets is a few splinters picked up out of the general ruin. It considers the advent at hand, when all further increase of the number of the saved is to be cut off; which would give to the devil by far larger portion of those who have been allowed to live to years of maturity and choice, and presents the Saviour as outdone by the great destroyer! It says that all the saints shall reign on the earth; but having secured its kings and rulers, it strips the world of all other population, and leaves those kings without subjects! It promises a restoration of the Paradisiac state, but divests that state of some of its most important elements, separating man from the earthly form of life, and repealing the great command which was upon our first parents in their innocence, "Be faithful, and multiply, and replenish the earth." (Gen. 1: 28; compare also 1 Tim. 2: 15.) It agrees that the transfiguration on the mount was a picture of the completed kingdom, Moses representing the resurrected saints, and Elijah the translated saints; but it excludes the larger class from the picture, and refuses to let Peter, James, and John, in the flesh represent anybody! We believe, on the other hand, that redemption applies to the race, as such; that God's purposes are, to fill the earth with a holy population, over whom Christ and his saints (saved prior to the second advent, and in the angelic form of being) shall reign; and that those who are lost meanwhile, in comparison with the unceasing generations of the saved nations, shall only be as the few slain in the battle which gives the field to Christ to be retained by him and his forever and ever.

We do not make these remarks in the spirit of controversy. We merely present the facts of the case as they strike us, and in answer to the formal requests which some of the believers in that system have made of us. If we can be proven to be in the wrong, we are willing to be set right, as those who differ from us should also be. Let us adhere to the plain word as a whole, and follow the Scriptures whithersoever they may lead us, ready at any time to sacrifice prepossessions for truth. "Knowing this first, that no prophecy of the Scripture is of any private interpretations."

The Advent Herald.

TUESDAY, JUNE 14, 1864.

JOSIAH LITCH, EDITOR.

REPLY TO THE PROPHETIC TIMES.

We have reproduced the foregoing from the "Prophetic Times," for the purpose of criticising some of its points. We have no sort of objections to the most rigid criticism of our views on the subject in hand. Nor do we feel particularly sensitive under it. Indeed, ever since the Advent Herald has had an existence, it has freely admitted the Millennium to its columns, given favorable notice of its books, kept them on sale, circulated and encouraged their study. Not because we agreed with all their sentiments, but because they taught the one great truth for which we contend, the speedy personal coming and reign of Christ. Have Millenarians ever done the same for our publications?

The Times makes five charges against what its correspondent terms the "Millerite" theory, but which we should prefer he would have called the "Advent" or "Messianian" theory. We will examine them.

Charge First.—"It is inconsistent with itself."—This is a serious. What are the specifications? 1. "It interprets some passages of unfulfilled prophecy literally, and others only spiritually, and figuratively."

Illustration.—"It affixes a literal meaning to Rev. 20: 1-6, and a sort of figurative meaning to Rev. 20: 8, 9, and spiritualizes large portions of Zech. 14." To this specification and illustration we simply plead not guilty. We believe indeed that there are figurative expressions in the 20th chapter of Revelation, as there are also in all parts of the Bible, and all other books; but we certainly understand the 8th and 9th verses in their literal sense: That at the close of the Mil-

lennium there will be on earth all the "rest of the dead" who will live again. That Satan will be loosed and go out and deceive them with the pretense of a battle and victory over Christ and his saints.

So also, the 14th of Zech. We believe as firmly as the Times that all nations will be gathered against Jerusalem to battle. That Christ will come and his feet stand on the Mount of Olives. That he will be king over all the earth, having his throne at Jerusalem; and that he will conquer the whole earth, inflicting precisely the judgment described.

As to Rev. 20: 8, 9, we do not spiritualize it any more than some who profess to be Millenarians. Dr. Cumming gives precisely our view as his own.

Specification Second.—"It makes Ezekiel 37 partly literal, and cannot get over its last chapters of Isaiah." As we have here no illustration, we do not know how it bears in the authors mind and cannot reply. But we proceed to

Specification Third.—"It takes the announcements of the Saviour's advent," &c., "to be literal, and the declarations that Christ will reign over the house of Jacob forever," &c., "it will only accept with a gloss of spiritualizing."

We confess we are at loss to account for such a specification, and will take the liberty of saying that it is not true. No writer has ever contended more strenuously for the literal reign of Christ over the literal descendants of Jacob to endless ages than the Adventists. The Times either is not posted in our views, or has greatly perverted them.

Charge Second.—"It seems to us to evince great want of sympathy with God's plans, in the impatience it exhibits with reference to the Jew and his claims and prospects."

Specification.—"The greater part of Revelation pertains to the Jew. But this system excludes them from nearly everything but threatenings and judgments." To this we also plead not guilty. We believe all God's promises which they have not forfeited by neglect, will be fulfilled to them.

Charge Third.—"It is a system which sanctions a method of interpretation, which if generally applied, would undermine every truth of Scripture."

Specification and Illustration.—"If we may dispose of all prophecies relating to the Jews as a distinct people by a certain system of spiritualizing, what is to hinder from making a similar disposition of other great predictions? Indeed, what truth of Scripture is safe, if its plain texts may be muzzled with figures and tropes, and searchings for meanings not in the direct significations of the words that compose them?"

Concerning this, we reply, 1st. That Adventists do no such thing as is here charged and specified. They believe and maintain that every word of promise made to the Jews, as such, either has been fulfilled literally, will be fulfilled literally, or has been forfeited by a neglect to comply with the conditions on which they were suspended. When Christ said to them, "How oft would I have gathered thy children as a hen gathereth her chickens under her wings, but ye would not," he taught that there were conditional promises which they lost by disobedience and neglect of the conditions. There are many other passages of the same conditional character. We as much look for and believe in the return to and possession of the land of Canaan by the literal descendants of Abraham, Isaac and Jacob, as any of the editors of the Prophetic Times. The difference between us and the Times, is, that we believe those promises will be fulfilled to Abraham, Isaac and Jacob, and all their children who lived and died in their faith, regardless of the age in which they lived, or the place where they died; for God will "open their graves, and bring them into their own land," to dwell there forever. While the editors of the Times hold, that those of the race who happen to be alive at Christ's coming will be gathered there and put in possession of it, to dwell there generation after generation forever, multiplying and replenishing the land. We can scarcely credit the evidence of our sight, that this writer intends to exclude all figures of speech from the prophecies or promises made to Israel. Would he maintain that the "mountains" will literally "drop down new wine and all the hills melt?" Will he maintain that literally God has graven Zion "on the palms of his hands?" We venture the assertion, that we will not often refer prophetic passages to the law of figures, than Mr. D. N. Lord, a most ardent Millenarian, has done; or than the editors of the Prophetic Times would do, should they undertake, as Mr. Lord did, to give a verbal criticism of the same passages.

We conclude this point by saying as positively that our system of interpretation and disposing of the texts of the Times in support of their Jewish theory, does not sanction the method of spiritualizers, as the Times assert that it does.

Charge Fourth.—"This system also seems to cut away from redemption itself some of its highest glories."

Specification.—"It secures the salvation of an elect church, but there it stops."

Illustration.—"It considers the advent at hand, when all further increase of the number of the saved will be cut off; which would give to the devil by far the greater portion of those who have been allowed to live to years of maturity and choice, and presents the Saviour as outdone by the great destroyer."

If the Advent theory does this, does it do more than Christ and his apostles have said? Rev. 22: 11, 12: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly and my reward is with me, to give to every man according as his work shall be." If this is true, where, after he comes, is the moral chance to take place on any part of the race? But the apostle Paul is as explicit when he declares that when Christ comes to be glorified in his saints, and admired in all them that believe, he

will render "to every soul of man that doeth good," "glory honor and peace," and "eternal life," but to "every soul of man that doeth evil," to the "Jew and Gentile," "indignation and wrath, tribulation and anguish." Rom. 2.

If the Prophetic Times shall think proper to turn its attention to these passages, together with many others of similar import, we shall see whose theory requires the aid of figures and tropes.

We believe the saints of Christ, glorified and immortal, will constitute a "royal priesthood," "a holy nation," a "peculiar people," in the same sense that Israel did when they came out of Egypt, and first received that promise. Exodus 19: 5, 6. They will not all be kings, nor all priests in the individual sense, but the royalty, and priesthood and nationality, will be there, enjoyed by the body; each one of the redeemed enjoying his own position and exercising his own functions.

Those readers who wish to fully understand our views with regard to the restoration of Israel to the land of Canaan, can find them fully set forth in the work entitled "Messiah's Throne and Millennial Glory." For particulars see book notices on our last page.

THE PEOPLE'S PREACHER.

We clip the foregoing from The People's Preacher:

"The Advent Herald, we perceive, is inclined to stigmatize all who reject the Advent doctrine of a material heaven, and of the visible reign of Christ as an earthly prince, as Spiritualists."

Why he should accuse us of stigmatizing all who differ from us, as Spiritualists, we do not know. In our criticisms on an article copied by us from the Congregationalist, some week since, and which The Preacher has copied, in the number for May 16th, we expressly stated that we were far from dis-fellowshipping all who differ from us on the time and object of Christ's coming. But we do maintain that we cannot see how a denial that Christ will ever return from heaven in person can consist with Christian faith. No language of Scripture is more plain than the words uttered by the men in white, who stood with the disciples on Olivet, and said, "Ye men of Galilee, this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," Acts 1: 11. All the philosophy, falsely so-called, which can be strung together can never change the plain import of those words to a mere coming of the Holy Ghost.

PROPOSED DISCUSSION.

We have no objections, if the Preacher pleases, to discuss with him the questions: 1st, "Do the Scriptures teach the literal, physical resurrection of Jesus of Nazareth from the tomb on the third day after his crucifixion?" 2d, "Do the Scriptures teach the second, personal, visible advent of Jesus Christ?" 3d, "Do the Scriptures teach the personal reign of Christ on earth?" 4th, "Do the Scriptures teach that there will be a day of general judgment?"

The Adventists profess to plant themselves on the teachings of the holy Scriptures. And if their scheme is delusive, let it be shown by the Scriptures, and we will abandon it. But if the Bible sustains it, we shall expect the Preacher to candidly avow his faith in the doctrine, or confess that he does not believe the Bible.

We propose the following conditions for the discussion: 1st, That both sides shall be fully given in the Advent Herald and in the People's Preacher. 2d, That both sides shall be conducted in the spirit of Christian courtesy. 3d, That the writers on each side shall adhere strictly to the question in hand: "Do the Scriptures teach?" 4th, That each article shall be of not more than two full columns of the second page of the Preacher in length. On all those questions we propose to take the affirmative. But if the Preacher prefers to so word them as to meet the same points, but to give him the affirmative on a part of them, we shall not object.

CANADA EAST AND NORTHERN VERMONT CONFERENCE.

The meetings of this Conference will be held (D. V.) in Cabot, Vt., commencing Tuesday, June 14th, and will hold over the following Sabbath. On Tuesday at 1 o'clock there will be a social prayer-meeting, and preaching may be expected in the evening at six. Probably there will be two sermons each day afterwards. As it is desirable that the Conference should be organized Wednesday A. M., it is hoped there will be a full attendance at the commencement. Let our churches be reported by letter; and let all make an effort to attend. Come to our annual feast praying for Jehovah's blessing. Come, for the shadows depicting which be-taken the day of labor drawing rapidly to a close. Come, for the Master invites thee to his worship and waits to be gracious. Come.

J. M. ORROCK,
Secretary of Conference.

AMERICAN MILLENNIAL ASSOCIATION.

The Standing Committee of the A. M. Association will hold their regular quarterly meeting for the transaction of business connected with the Periodical Department and Book Concern, Thursday, July 7th, at 10 A. M., in the Herald office, Boston, Mass.

JOSEPH LITCH, President.
F. GUNNER, Recording Secretary.
Addison, Vt., June 6, 1864.

YOUTH'S VISITOR.

We have been delayed in getting out the Visitor for June, by the sickness of one of our compositors. We hope to get it out this week.

Bro. George H. Child will be at Hudson St. on June 19, and address the parents and teachers of the Sabbath School in the A. M. And the children in the P. M. Eld. O. R. Fassett will preach in Westboro, Mass., June 19.

My Post-Office address for the present, will be Hydeville, Vermont.
D. BOSWORTH.

LETTERS RECEIVED.

Theodore E. Pearson, M. B. Patterson, Saul Burr, Alvina Morey, S. D. Northrup, J. B. Huse, Mary Green, A. Brown, Otis G. Smith, John Pearson, H. S. Buckley, L. Bolles, R. P. Nickerson, D. I. Robinson, Eleanor Gove, F. Gunner, Willie Gunner, L. A. Weaver, T. M. Preble, Lucie N. Chamberlin, J. M. Orrock, Thomas Smith.

MEETING ON FOURTH OF JULY.

The Annual June meeting on the 3d and 4th of July, will be held at Kingston, N. H., as usual this year. Elds. Osler and Litch will attend. A good meeting is expected, and the Advent friends are invited, far and near, to attend.

News of the Week.

WAR NEWS.

The army of the Potomac is before Richmond, face to face with the enemy who have been forced across the Chickahominy, and around the city. Both sides are now strongly entrenched, and it will be hard work for either army to rout the other. There has been dreadful slaughter on both sides. Thousands of the flower of our country lie low in death, while tens of thousands are groaning in agony under their wounds. When will this dreadful war end? When will peace once more perch upon our hilltops and valleys?

Gen. Hunter, who was sent down through the Shenandoah Valley, has emerged from his mountain passes, and seized Staunton, and has thus cut the line of communication with the West by holding the Virginia Central Railroad; and if he is successful in the future as he has been in the past, will soon have Lynchburg and Charlottesville, and press upon Richmond from the South. Lee and Richmond will be left with only one line of railroad open to the South; and that bids fair to be interrupted soon by Sherman and his victorious army in Georgia.

Gen. Butler is reported as about to make an advance to the rear of Richmond with a large force.

The Herald's Washington correspondent telegraphs the following under date of Saturday, 11th:—While our army is quiet in one sense, it is not in another, as a few days will show. It is quite imprudent to state details or intimate destinations. This evening's Star simply says, "Grant is carrying out his new movements on Richmond with characteristic activity." Reports state that the rebels have within a few days past been considerably puzzled by Gen. Grant's movements. They think they see reason to believe that Grant proposes to make his new base of supplies on the James River. At the same time they notice that a strong line of entrenchments is being constructed by our army at White house, indicating a purpose to hold that point.

A dispatch from General Hunter, dated at six o'clock on the morning of the 8th inst., at Staunton, reports that—"We met the enemy at Piedmont last Sunday, the 5th inst., killing Wm. E. Jones, their commanding general, and totally routing them after a battle of ten hours' duration. We have captured 1500 prisoners altogether—1000 men and over sixty officers on the field of battle—also 3000 stand of arms, three pieces of artillery, and a vast quantity of stores. We have to-day effected a junction with General Crook and Averill."

The Herald's correspondent says:—On the 1st of June, Gen. Gordon made a brilliant dash on the rebels in front of Jacksonville, Fla. The rebel camps Finegan and Milton were flanked while another party attacked in front. The enemy fled in confusion.

GENERAL NEWS ITEMS.

The Liverpool merchants are about to present a yacht to Garibaldi.

Nearly all the group of Cape de Verde Islands is parched with heat, and the people, it is said, are already starving by hundreds. The grass crop in Central Vermont will be unusually heavy, and as help is scarce, farmers are preparing to commence haying a week or two earlier than usual.

The population of Detroit, as shown by a census just completed, is 53,218. In 1980 it was 46,387.

Mr. Giddings completed just before his death a "History of the Authors and Causes of the Rebellion." The work will be published in June.

The king of Wurtemberg has given Stuttgart zoological gardens an acclimatization garden, and a grant of £12,500.

The Swiss Federal Council has passed a resolution putting in force a decree of expulsion against Mazzini.

Prince Charles Bonaparte, a cousin of the French Emperor, is to accompany Maximilian to Mexico.

A committee has just been formed at Vienna, to raise a monument to Haydn, before the church of the parish in which he resided.

The London papers state that Garibaldi has had 267,000 applications for locks of his hair from beautiful young ladies in Europe.

The total donations from the oil regions to the Great Western Sanitary Fair, at Pittsburg, will not fall much short of \$20,000.

A movement is making in New York to raise \$50,000 for erecting buildings and making arrangements for a swimming school.

The submarine vessel built at Springfield, with considerable mystery has been completed and sent southward.

It is stated that Yale College has received another handsome donation which amounts to \$30,000, and will be used for building a dormitory.

The inhabitants of Salem have fenced in a lot of ground in the centre of their city, with an iron fence, at an expense of \$8000, and have dedicated the space to the purpose of shaking dirty carpets.

Archduke Maximilian reached Madeira on the 29th of April, and has since arrived at Havana, on his way to Mexico. Late

accounts look as though there must be a good deal of fighting before Mexico will rest quietly under his rule.

A so-called "ocean steamship" is building on the Thames for Mr. Winans, and will be launched with her steam up and ready for sea by about the middle of August.

Charles A. Comstock, 1st. Conn. Heavy Artillery, has returned home affected with a total loss of speech, caused as is supposed, by discharging heavy siege guns.

The Missouri pinneries are receiving attention, for the manufacture of turpentine. A Boston company has purchased three thousand acres in the pinneries, and the necessary works are in course of erection, and other stills are being put up.

Marshal Pelissier, the great French General is dead. He went to the Crimea and had command of the French army there and it was under his direction that the Malakoff was taken, for which Napoleon made him Duke of Malakoff and Marshal of France.

The Chicago Lake Tunnel has been sunk eighty-seven feet and the sides bricked up. Work out under the Lake will soon be in progress. The clay taken out is being made into brick to be used in the construction of the tunnel.

The smoke of burning wool, if applied to cuts and bleeding wounds, is said to produce immediate relief and cure, by coagulating the albumen. Ulcer and cutaneous diseases are also said to experience benefit from the same treatment.

Switzerland has had a new feature added to its wonders of Nature. Near St. Maurice, in the Canton de Vand, a grand crystal cavern has been discovered at which an ar- rived by a boat on a subterranean lake. The cavern lies 1,300 feet below the surface of the earth, and is said to be beautiful beyond description.

It is said that General Garibaldi speaks fourteen different languages. Being asked to write something for a little boy's scrap-book, he instantly composed some verses in Greek. He has been seen, within the last few days, composing verses in Greek, Spanish, Portuguese, French and Italian, always at the request of different friends. English is the last language he has acquired.

A silver plate, which formed part of the campaign service of Napoleon I., and was picked up on the Genap road on the 18th of June, 1815, has just been sent to the Minister of War, to be sold for the benefit of the Prussian troops wounded in Schleswig-Holstein. The plate bears the arms of Napoleon, and weighs about half a pound.

The three Japanese Ambassadors to Europe have arrived in France, they will proceed to England, Holland, and Switzerland. The embassy is composed, in all, of thirty-three persons, who are accompanied by an interpreter from the French legation at Japan.

A soldier from the army of the Potomac passed through Springfield a few days ago, homeward bound, who had fifteen wounds. He lay two or three days on the battle field wounded and unable to get away between the fires of the two sides, and the larger number of wounds were received in that position.

QUIZOT, THIERS AND RENAN.

M. Quizot has been in Paris for some days past; but he has returned to his home in Lower Normandy. His estate happens to have been a favorite retreat of the haughty Thomas-Abecket. He said, in recent letters to one of his old friends, "I understand only two sorts of lives—a political and a domestic life. The former is denied me; I am happy in the latter, surrounded by my children and my books." He brought up with him the last sheets of the sixth volume of his Memoirs. I believe this will complete that work. At all events, after the sixth volume appears, he will publish three volumes of "Religious Meditations."

M. Thiers, you will see by the newspapers, has made his reappearance in political life. One of his speeches was a magnificent oration, in which the historian spoke as well as the statesman. It is said here that he has not entirely abandoned all thought of writing a history of Florence; but he hesitates between this subject and a history of art. He is passionately fond of art, and has a most valuable cabinet of engravings and of water-color drawings of the great masters, executed by his orders. He attends every sale of pictures and engravings as regularly as the Marquis of Hertford.

M. Renan is still forbidden to deliver his lectures at the College of France. As he sees no earlier chance of appearing in his chair, he has opened a private course of Hebrew and Sanscrit at his lodging, which is attended by twelve or fifteen students. Attacks continue to be made on his book; the most remarkable of them are by M. Salvador, a learned and rather mystical Jew, who has written several works which attracted upon their appearance great notice, and by Father Gratry. The former would demonstrate that M. Renan has mistaken the meaning of Hebrew phrases and traditions. The latter envelopes in one attack M. Renan, M. Littré, and M. Havet. His book is entitled "Les Sophistes." It is believed that Father Gratry will be elected a member of the Academy of Moral and Political Sciences, in the place of the late M. Saisset.—*Publisher's Circular.*

SCIENCE VERSUS BUDDHISM.

Considerable excitement having prevailed among the inhabitants of Ceylon on learning that an English Bishop had attacked the Pentateuch, the Rev. R. Spence Hardy, a veteran missionary, has recently published a work entitled "The Sacred Books of the Buddhists compared with History and Modern Science."

In this work, Mr. Hardy, proves, from a variety of interesting particulars, that the method which has signally failed when used against the holy Scriptures, is absolutely fatal to the claims of the books attributed to Buddha. The work is in English, but a Singhalese edition is in preparation, by

the author, who isaid by the other missionaries in Ceylon, to speak Singhalese and Portuguese with the fluency of his native tongue.

If Mr. Hardy's knowledge of history and modern science equals his intimate acquaintance with the sacred books of the Buddhists, his work, with God's blessing, cannot fail to be extensively useful. Buddhism is the popular religion, not only in Ceylon, but also in Burmah, Thibet, Mongolia, China and Japan; and version of Mr. Hardy's book may be made in the languages of all these countries by the missionaries resident therein.

We have read various works on the tenets and practices of the Buddhists, but never any to equal two former works of this author on the subject. In the interest and thoroughness, and correctness of the matter they contain, critic pronounce them to be unsurpassed. By them, Mr. Hardy is placed above Cobbrook, Max Muller, Wilson, Muir, Klaproth, Remusat, and our own Professor Saisbury. Sir Emerson Tennet, so long Governor of Ceylon, says, the most profound and learned dissertations on Buddhism are found in Mr. Hardy's works.

The Ceylon Examiner says, "There is not a person in the wide world, who is more competent to execute the task he has undertaken, than the writer before us." Every lover of the truth will rejoice that he has undertaken it; and we can see in it another indication of how God will overrule for good the attacks of a recreant Bishop on the Inspired Oracles. Had not Bishop Colenso written his books, it might not have occurred to Mr. Hardy to prepare a work to prove the falsity, historically and scientifically considered, of a religion believed in by about half of the heathen world.

DESTRUCTION OF THE SLAVE-TRADE.

Captain Speke, the great African explorer and discoverer of the long-sought sources of the Nile, is calling the attention of the English public to the enormous extent of the slave-trade in the interior of Africa. He proposes plans for its total suppression, which, if successful, will be a far greater blessing to that continent than all the commercial advantages that may result from his geographical discoveries. He found the slave-trade in the interior going on with undiminished vigor, notwithstanding the decline of the trade in America and Cuba and the naval efforts on the west coast to suppress it. He was convinced that the slave-trade could never be put down by vessel hunting at sea alone, and if done at all, it must be suppressed in Africa. He found the trade in Zanzibar three times as large as in Cuba, and almost unparalleled and destructive on the White Nile, where it is calculated that the capture of one slave involves the loss of four lives. He proposes that the English government use its influence with the Egyptian government to suppress the trade on the White Nile, and with the Sultan of Zanzibar to stop it in his dominions, treating all persons convicted of taking part in it as guilty of murder. England is also to form a chain of negro depots around the east and west coasts, where the natives shall be taught to abhor the slave-trade and to liberate their countrymen in bondage. His main reliance, however, is in the immediate establishment of Christian missions in the kingdoms of Unyoro, Uganda, and Karagwe, which he calls the key to Africa, thus opening these beautiful and fertile territories at the head of the Nile to Christianity, and consequently to agriculture, commerce, and civilization. Capt Speke has offered \$500 for the outfit of a missionary who would go to instruct the people of the Wahuma kingdoms.

TRIBUTE TO REV. DR. DUFF.

The Bishop of Calcutta in his recent Metropolitan Charge, after reviewing the evangelic work in India, proceeds to say: "We love hardly remind you that such a view of evangelic work in India as I am now trying to sketch, was especially carried out by that illustrious missionary whose loss India is now lamenting, and whose name, though it does not adorn the *fasti* of our church yet may well be honored in all churches, not only for his single-eyed devotion to his Master's cause during a long and active service, but for the peculiar position he took up in India at a most important crisis. It was the special glory of Alexander Duff that, arriving here thirty-four years ago, in the midst of a great intellectual movement of a completely atheistical character, he at once resolved to make that character Christian. When the new generation of Bengalis, and too many, alas, of their European friends and teachers, were talking of Christianity as an absolute superstition, soon to be burnt up in the pyre on which the creed of the Brahmin, the Buddhist, and the Mohammedan were already perishing, Alexander Duff suddenly burst upon the scene, with his unhesitating faith, his indomitable energy, his varied erudition, and his never failing stream of fervid eloquence, to teach them that the Gospel was not dead or sleeping, not the ally of ignorance and error, not ashamed or unable to vindicate its claims to universal reverence, but that then, as always, the Gospel of Christ was marching forward in the van of civilization, and that the Church of Christ was still the light of the world. The effect of his fearless stand against the arrogance of infidelity has lasted to this day; and whether the number brought to Christ is small or great—some there among them whom we all know and honor—it is quite certain that the work which he did in India can never be undone, unless we, whom he leaves behind are faithless to his example."

WORK.—The Rev. W. Blunt once requested a lady whom he thought qualified, to undertake some charge in the district visiting, or some kindred engagement. She answered him rather declining his proposal: "My stay here will probably be too short for me to be of any use. I do not know that I shall be here three months."

His answer was brief, calm and solemn: "I do not know that I shall be here one."

He alluded to his time and life in this present world.

She saw his meaning and answered no more, and heartily embraced the work offered her to do. In God's sight, time has in reality to be thrown away; and the habit of speedy and ready application of our faculties is one of the most important which can possibly be formed.

GOD TAKES CARE OF US.—A pious woman, hunting up the children of want one cold day last winter, tried to open a door in the third story of a wretched house, when she heard a little voice say, "Pull the string up high." She looked up, and saw a string, which on being pulled, lifted up a latch, and she opened the door on two little half-naked children all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked a good woman. "God takes

care of us," said the oldest. "And are you not very cold? No fire on a day like this?" "O, when we are very cold, we creep under the quilt, and I put my arms round Tommy and Tommy puts his arms round me, and we say: 'Now I lay me down to sleep; then we get warm,'" said the little girl.

"And what do you have to eat, pray?" "When granny comes home she fetches us something. Granny says God has got enough. Granny calls us God's sparrows; and we say 'Our Father' and 'give us this day our daily bread' every day. God is our Father."

Tears came into the good woman's eyes. She had a mistrusting spirit herself; but those two little "sparrows," perched in that cold upper chamber, taught her a sweet lesson of faith and trust she will never forget.

SAFETY OF DR. LIVINGSTONE.—Great anxiety has been felt for the safety of Dr. Livingstone, the distinguished African missionary and explorer. News has reached Southern Africa that while on an expedition up the Zambesi, he had been cruelly murdered by the natives. By more recent intelligence, however, it appears that he is safe and well, having returned from his expedition, the object of which was the establishment of a new missionary station in the interior. This was not accomplished, as it proved to be an unsuitable field.

AN INDUSTRIOUS MONARCH.—Peter the Great once passed a whole month at the forges of Muller, during which time, after giving due attention to the affairs of State, which he never neglected, he amused himself with seeing and examining everything in the most minute manner, and even employed himself in the business of a blacksmith. He succeeded so well, that one day before he left the place he forged eighteen pounds of iron, and put his own particular mark on each bar. The boyars and other noblemen of his suite were employed in blowing the bellows, stirring the fire, and performing the other duties of a blacksmith's assistant. When Peter had finished he went to the proprietor, praised his manufactory, and asked how much he gave his workmen per pod.

"Three kopecks, or an altina," answered Muller.

"Very well," replied the Czar, "I have then eighteen altinas."

Muller brought eighteen ducats, offered them to Peter, and told him that he could not give a workman like his Majesty less per pod.

Peter refused the sum, saying, "Keep thy ducats; I have not wrought better than any other man; give me what you would give to another; I want to buy a pair of shoes of which I am in great need."

At the same time he showed him his shoes, which had been once mended, and were again full of holes. Peter accepted the eighteen altinas, and bought himself a pair of new shoes, which he used to show with much pleasure, saying, "These I earned with the sweat of my brow." One of the bars of iron forged by Peter the Great, and authenticated by his mark, is still to be seen in Istia, in the forge of Muller. Another similar bar is preserved in the cabinet of curiosities at St. Petersburg.

FAMILY WORSHIP.—There is not on earth a scene more interesting than a family thus bending before the God of heaven. A collection of dependent beings, with tender feelings, with lively sympathies, with common hopes, fears, joys, blending their bliss and their woes together, and presenting them all to the King of kings, and the Father of all the families of mankind. There is not on earth a man more to be venerated, or that will be more venerated, than the father who thus ministers at the family altar. No other man, like that father, so reaches all the sources of human action, or so gently, controls the powers, yielding in their first years, and following the direction of his molding hand, that are soon to control all that is tender and sacred in the interests of the church and state. No Solon or Lycurgus is laying the foundation of codes of laws, so deep, or taking so fast a hold on all that is to effect the present or future destiny of man. We love, therefore, to look at such venerable locks, and to contemplate these ministers of God which stand between the rising generation—feeble, helpless, and exposed to a thousand perils—and the Eternal Parent of all. They stand between the past and coming age—remnants of the one, and lights to the other; binding the past with that which is to come; living lights of experience to guide the footsteps of the ignorant and erring; to illuminate the coming generation—to obtain for it blessings by counsel and prayer, and then to die. And if the earth contains, amid its desolations, one spot of green of which the eye of God reposes with pleasure, it is the collected group, with the eye of the father raised to heaven, and the voice of faith and prayer commending the little worshippers to the protecting care of Him who never slumbers nor sleeps.—*Albert Barnes.*

WORK.—The Rev. W. Blunt once requested a lady whom he thought qualified, to undertake some charge in the district visiting, or some kindred engagement. She answered him rather declining his proposal: "My stay here will probably be too short for me to be of any use. I do not know that I shall be here three months."

His answer was brief, calm and solemn: "I do not know that I shall be here one."

He alluded to his time and life in this present world.

She saw his meaning and answered no more, and heartily embraced the work offered her to do. In God's sight, time has in reality to be thrown away; and the habit of speedy and ready application of our faculties is one of the most important which can possibly be formed.

GOD TAKES CARE OF US.—A pious woman, hunting up the children of want one cold day last winter, tried to open a door in the third story of a wretched house, when she heard a little voice say, "Pull the string up high." She looked up, and saw a string, which on being pulled, lifted up a latch, and she opened the door on two little half-naked children all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked a good woman. "God takes

care of us," said the oldest. "And are you not very cold? No fire on a day like this?" "O, when we are very cold, we creep under the quilt, and I put my arms round Tommy and Tommy puts his arms round me, and we say: 'Now I lay me down to sleep; then we get warm,'" said the little girl.

"And what do you have to eat, pray?" "When granny comes home she fetches us something. Granny says God has got enough. Granny calls us God's sparrows; and we say 'Our Father' and 'give us this day our daily bread' every day. God is our Father."

Tears came into the good woman's eyes. She had a mistrusting spirit herself; but those two little "sparrows," perched in that cold upper chamber, taught her a sweet lesson of faith and trust she will never forget.

SAFETY OF DR. LIVINGSTONE.—Great anxiety has been felt for the safety of Dr. Livingstone, the distinguished African missionary and explorer. News has reached Southern Africa that while on an expedition up the Zambesi, he had been cruelly murdered by the natives. By more recent intelligence, however, it appears that he is safe and well, having returned from his expedition, the object of which was the establishment of a new missionary station in the interior. This was not accomplished, as it proved to be an unsuitable field.

AN INDUSTRIOUS MONARCH.—Peter the Great once passed a whole month at the forges of Muller, during which time, after giving due attention to the affairs of State, which he never neglected, he amused himself with seeing and examining everything in the most minute manner, and even employed himself in the business of a blacksmith. He succeeded so well, that one day before he left the place he forged eighteen pounds of iron, and put his own particular mark on each bar. The boyars and other noblemen of his suite were employed in blowing the bellows, stirring the fire, and performing the other duties of a blacksmith's assistant. When Peter had finished he went to the proprietor, praised his manufactory, and asked how much he gave his workmen per pod.

"Three kopecks, or an altina," answered Muller.

"Very well," replied the Czar, "I have then eighteen altinas."

Muller brought eighteen ducats, offered them to Peter, and told him that he could not give a workman like his Majesty less per pod.

Peter refused the sum, saying, "Keep thy ducats; I have not wrought better than any other man; give me what you would give to another; I want to buy a pair of shoes of which I am in great need."

At the same time he showed him his shoes, which had been once mended, and were again full of holes. Peter accepted the eighteen altinas, and bought himself a pair of new shoes, which he used to show with much pleasure, saying, "These I earned with the sweat of my brow." One of the bars of iron forged by Peter the Great, and authenticated by his mark, is still to be seen in Istia, in the forge of Muller. Another similar bar is preserved in the cabinet of curiosities at St. Petersburg.

FAMILY WORSHIP.—There is not on earth a scene more interesting than a family thus bending before the God of heaven. A collection of dependent beings, with tender feelings, with lively sympathies, with common hopes, fears, joys, blending their bliss and their woes together, and presenting them all to the King of kings, and the Father of all the families of mankind. There is not on earth a man more to be venerated, or that will be more venerated, than the father who thus ministers at the family altar. No other man, like that father, so reaches all the sources of human action, or so gently, controls the powers, yielding in their first years, and following the direction of his molding hand, that are soon to control all that is tender and sacred in the interests of the church and state. No Solon or Lycurgus is laying the foundation of codes of laws, so deep, or taking so fast a hold on all that is to effect the present or future destiny of man. We love, therefore, to look at such venerable locks, and to contemplate these ministers of God which stand between the rising generation—feeble, helpless, and exposed to a thousand perils—and the Eternal Parent of all. They stand between the past and coming age—remnants of the one, and lights to the other; binding the past with that which is to come; living lights of experience to guide the footsteps of the ignorant and erring; to illuminate the coming generation—to obtain for it blessings by counsel and prayer, and then to die. And if the earth contains, amid its desolations, one spot of green of which the eye of God reposes with pleasure, it is the collected group, with the eye of the father raised to heaven, and the voice of faith and prayer commending the little worshippers to the protecting care of Him who never slumbers nor sleeps.—*Albert Barnes.*

WORK.—The Rev. W. Blunt once requested a lady whom he thought qualified, to undertake some charge in the district visiting, or some kindred engagement. She answered him rather declining his proposal: "My stay here will probably be too short for me to be of any use. I do not know that I shall be here three months."

His answer was brief, calm and solemn: "I do not know that I shall be here one."

He alluded to his time and life in this present world.

She saw his meaning and answered no more, and heartily embraced the work offered her to do. In God's sight, time has in reality to be thrown away; and the habit of speedy and ready application of our faculties is one of the most important which can possibly be formed.

GOD TAKES CARE OF US.—A pious woman, hunting up the children of want one cold day last winter, tried to open a door in the third story of a wretched house, when she heard a little voice say, "Pull the string up high." She looked up, and saw a string, which on being pulled, lifted up a latch, and she opened the door on two little half-naked children all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked a good woman. "God takes

care of us," said the oldest. "And are you not very cold? No fire on a day like this?" "O, when we are very cold, we creep under the quilt, and I put my arms round Tommy and Tommy puts his arms round me, and we say: 'Now I lay me down to sleep; then we get warm,'" said the little girl.

"And what do you have to eat, pray?" "When granny comes home she fetches us something. Granny says God has got enough. Granny calls us God's sparrows; and we say 'Our Father' and 'give us this day our daily bread' every day. God is our Father."

Tears came into the good woman's eyes. She had a mistrusting spirit herself; but those two little "sparrows," perched in that cold upper chamber, taught her a sweet lesson of faith and trust she will never forget.

SAFETY OF DR. LIVINGSTONE.—Great anxiety has been felt for the safety of Dr. Livingstone, the distinguished African missionary and explorer. News has reached Southern Africa that while on an expedition up the Zambesi, he had been cruelly murdered by the natives. By more recent intelligence, however, it appears that he is safe and well, having returned from his expedition, the object of which was the establishment of a new missionary station in the interior. This was not accomplished, as it proved to be an unsuitable field.

The Family Circle.

THERE IS LIGHT BEYOND.

Beyond the stars that shine in golden glory,
Beyond the clouds that veil the sun,
Up the bright ladder leads to God above,
Soul! thou shalt venture soon.
Secure with Him who sees thy heart-sick yearning,
Safe in his arms of love,
Thou shalt exchange the midnight for the morning,
And thy fair home above.

O! it is sweet to watch the world's night wearing
The Sabbath morn on, on,
And sweet to see the vineyard labor sharing,
Sweeter the labor done!
All finished! all—the conflict and the sorrow—
Earth's dream of anguish o'er,
Deathless dawn dawns for a nightless morn
On Eden's blissful shore.

Patience, then! patience! soon the pang of dying
Shall all forgotten be,
And thou, through rolling spheres rejoicing, flying
Beyond the waveless sea,
Shall know hereafter where thy Lord doth lead thee—
How, in thy sorrow, come,
And by those fountains where his love will feed thee,
Behold him face to face.

Then how thine head, and God shall give thee meekness
Bravely to do his will;
So shall arise his glory in thy happiness,
O, struggling soul, be still.
Dark clouds are his pavilion shining o'er thee—
Thine heart must recognize
The veiled Shekinah moving on before thee,
Thou bright to meet those eyes.

Behold the wheel that straightly moves, and fleetly
Performs the Sovereign Word!
Thou know'st his suffering love; then, suffering meekly,
Follow thy loving Lord!
Watch on the tower, and listen by the gateway,
Nor weep to wait alone:
Take thou thy spices, and some angel straightway
Shall roll away the stone.

Thou shalt tell the living Lord hath risen,
And risen but to save;
Tell of the might that breaks the captive's prison,
And life beyond the grave:
Tell how he met thee, all his radiance shrouded—
How, in thy sorrow, came,
His pitying voice, breathing, when faith was clouded,
Thine own familiar name.

So at the grave's dark portal thou may'st linger,
And hymn some happy strain;
The passing word may mock the feeble singer,
Hood not, but sing again,
Thou wait, thou watch, till He the last link sever
And changeless rest be won;
Then in his glory thou shalt share forever—
Fear not the clouds—press on!

[Original.]

The Conversational Historian.

A GENERAL SYNOPSIS OF
Ancient and Modern Empires, Kingdoms and States.

BY NATHANIEL BROWN,
Author of Essays on Education.

[Copyright secured.]

CHAPTER XLII.

Rome.—Augustus, Tiberius, Caligula,
Claudius, Nero.

Who did Augustus associate with him
in the empire?

The son of his wife, Livia, by a former
husband. His name was Tiberius.

Was the empire prosperous under the
two emperors?

Rome was radiant with scenes of
prosperity and grandeur, although liberty
had departed forever.

Who became chief ruler after the death
of Augustus?

His colleague, Tiberius.

What was his character?

At first he gave promise of mildness;
but after a while he played the tyrant.

His cruelties filled Rome with lamenta-
tion and woe.

When did Tiberius die?

In the thirty-third year of his reign,
37 A. C.

Who was his successor?

Caligula, the son of Germanicus.

What was the character of his ad-
ministration?

At first it was mild, lenient and hav-
ing a fair show of clemency; but in less
than a year he became impious and an
extortioner, and more cruel than even
Tiberius.

Was Caligula absurd and extrava-
gant, as well as cruel and impious?

He was so. He built a palace of
marble for his favorite horse, Incitatus.

Where and how did Caligula come to
his end?

He died by assassination, after an in-
glorious reign of about four years, 41
A. C.

Who succeeded Caligula?

Claudius the Grand, son of Mark An-
tony and his wife, Octavia, the sister of
Augustus Cæsar.

What kind of an emperor did Claudius
make?

He had no capacity for government,
and was simply a tool in the hands of
his wicked wife, Messalina, and others.

What does the historian Suetonius
say of him?

He says that he caused thirty-five
senators and three hundred knights to
be put to death.

What became of Messalina, the wife
of Claudius?

The emperor caused her to be put to
death for her shameless infidelity to
him.

Who did the emperor then marry?

He married Agrippina, the daughter of
Germanicus, who poisoned her first hus-
band, and afterwards poisoned him.

Had Agrippina any son by her first
husband?

She had a son whose name was Nero.

Did Claudius adopt Nero as a partner
in the empire?

He did so.

What do historians say of the popula-
tion of Rome and its suburbs at this
time?

They say that it contained 7,000,000
people.

Could there have been so many?

No doubt but that it is an exaggera-
tion; but all agree that the population
was immense.

Were there ever more cruel and beast-
ly rulers than Tiberius, Caligula, Clau-
dius and Nero?

History records the names of none
more wicked than those tyrants, unless
Domitian, the brother of Titus, be an
exception.

Can a ruler be a happy man, who
acts the part of a tyrant?

He knows nothing of true happiness.

CHAPTER XLIII.

Rome.—Claudius, Nero, Galba, Otho,
Vitellius, Vespasian.

When was Claudius put to death by
Agrippina?

In the sixty-third year of his age, and
the fifteenth of his reign.

When did Nero commence alone to
sway the sceptre of the world?

On the death of Claudius, 54 years
A. C.

Who had the care of Nero's educa-
tion?

The philosopher, Seneca.

How did Nero appear when first in-
vested with the purple?

Just, gentle, kind and humane.

How was it afterwards?

Within five years from his elevation
to the throne, his levity, his savage fer-
ocity and tyranny exceeded everything
of the kind before him in Rome?

Does the possession of absolute power
have a tendency to transform a man in-
to a demon?

Generally it has produced this effect;
but not always—there are some noble
exceptions.

Did Nero continue his flagitious
course?

He became the most odious charac-
ter of any one, whose name is recorded in
history.

Who were some of those he mur-
dered?

He caused his own mother to be put
to death, together with his own wife,
Octavia, his preceptor, Seneca; also
Lucan, the poet, and Burrhus, his bene-
factor. He exterminated entirely many illu-
strious families; he burned the city of
Rome, and fiddled at its burning!

Who had courage enough to rebel
against his proceedings?

Vindex, the Gaul, and Galba crushed
the monster.

When was Nero put to death?

He was put to death 69 years A. C.

Who succeeded Nero?

Galba.

Who succeeded Galba?

Otho.

How long did Otho reign?

Only ninety-five days.

Who was Galba?

He descended from a noble family, il-
lustrous in its annals.

Who was Otho?

He was descended from the Etrurian
Kings.

Who succeeded Otho?

Vitellius.

Who was Vitellius?

He was commander of the army in
Germany.

When was Vitellius proclaimed em-
peror?

In the year 69 A. C.

What was the character of Vitellius?

He was a cruel and flagitious wretch,
and very soon perished.

Who succeeded him in the throne?

Vespasian.

Who was Vespasian?

He was commander of the Roman
legions in Egypt and India.

When was Vespasian proclaimed em-
peror?

Seventy years after Christ.

Was the Jewish war closed about this
time?

It was; and Jerusalem was destroyed
and 1,100,000 Jews perished!

Have the Jews ever rebuilt their city
and temple?

No; the holy city has been trodden
down by the Gentiles for ages, and will
continue to be, until the time of the Gen-
tiles are fulfilled—then the New Jerusa-
lem will come down to earth, with her
streets of gold filled with jasper light—
its gates of pearl, and whose temple will
be the Lamb of God forevermore.

CHAPTER XLIV.

Rome.—Vespasian, Titus, Domitian,
Nerva, Trajan, Adrian.

Was Vespasian distinguished for any
virtuous traits in his character?

He was kind, polite, natural, and dis-
tinguished for affability and frugality.

Did he correct any of the abuses of
his predecessor?

He restrained the licentiousness of
the army—degraded unworthy senators
—abridged the processes of the courts—
and exerted a paternal care over the
whole empire.

Who succeeded Vespasian in the
throne?

His son, Titus, 76 years A. C.

Was Titus a good emperor?

He was a noble, generous, magnani-
mous and virtuous prince.

Who succeeded Titus in the throne?

His brother, Domitian, 81 years A. C.

Was Domitian also good, like his fa-
ther and brother?

He was unlike them; he was cruel
and bloodthirsty.

What acts of his were cruel and
bloody?

He caused many illustrious Romans
and senators to be put to death—caused
himself to be styled God—and was luxu-
rious, base, and prodigal of the public
treasures. By his means 40,000 Chris-
tians were put to death, while himself
was engaged in killing flies!

How long did Domitian reign?

About fifteen years, when he was as-
sassinated by Domitia, his wife.

Did the first twelve emperors of Rome,
called "the twelve Cæsars," end with
Domitian?

Domitian was the last, and history
has rarely recorded the reign of a more
wicked, proud and mean reaper?

Who mounted the throne after Do-
mitian?

Nerva, a native of Crete, was elected
emperor by the Senate, 96 years A. C.

How long did Nerva reign?

Only sixteen months.

Who succeeded him?

Trajan, a native of Seville, 96 A. C.

What sort of an emperor did Trajan
make?

He was respected, beloved, and was
considered equitable; yet he suffered
Christians in great numbers to be put
to death. Otherwise, he excelled in vir-
tue. He was martial and warlike, and
extended his dominions. In private life
he was dignified, grave, modest, munifi-
cent and courteous.

Were the dominions of Rome as ex-
tended in the days of Trajan as they
were in the days of Augustus?

The territory of Rome was never so
large as in the days of Trajan.

The column of Trajan still to be seen
in Rome, was it erected by this emperor?

It was—and is one of the most won-
derful monuments of that city.

How long did Trajan reign?

About nineteen years.

Who succeeded Trajan?

Adrian, 218 years A. C.

Who was Adrian?

He was a nephew of Trajan.

Was he a good prince?

He was so considered.

How can we excuse Trajan for per-
mitting so many Christians to be put to
death in his reign?

We have no excuse to offer. Trajan
himself was a pagan, and devoted to
all the superstitions of heathenism,
and was led from surrounding influences
to believe that Christians were enemies
to the state.

DISAPPOINTMENT.

"Ecce mundus turbat et amatur, quid
tranquillus esset."—Augustine.

Trust not these seas again,
Thou' smooth and fair;

Trust not these waves again,
Shipwreck is there.

Trust not these stars again,
Thou' bright and fair;

Trust not these skies again,
Tempest is there.

Trust not that breeze again,
Gentle and fair;

Trust not these clouds again,
Lightning is there.

Trust not that isle again,
Flower-crowned and fair;

Trust not its rocks again,
Earthquake is there.

Trust not these flowers again,
Fragrant and fair;

Trust not that rose again,
Brighting is there.

Trust not that earth again,
Verdant and fair;

Trust not its fields again,
Winter is there.

Trust not these hopes again,
Sunny and fair;

Trust not that smile again,
Peril is there.

Trust not this world again,
Smiling and fair;

Trust not its sweets again,
Wormwood is there.

Trust not its love again,
Sparkling and fair;

Trust not its joy again,
Sorrow is there.

MAKING FUN OF PEOPLE.

Once when traveling on a stage-coach,
says a writer in a contemporary, I met
with a young lady who seemed to be
upon the constant lookout for something
laughable. Every old barn was made
the subject of a passing joke, while the
cows and sheep looked demurely at us,
little dreaming that folks could be merr-
y at their expense.

All this was, perhaps, harmless
enough. Animals were not sensitive to
that respect. They are not likely to
have their feelings injured because peo-
ple make fun of them; but when we
come to human beings, that is quite
another thing.

So it seemed to me; for, after a while,
an aged woman came running across
the fields, lifting up her hand to the
coachman, and in a shrill voice begging
him to stop. The good-natured coach-
man drew up his horses, and the old
lady, coming to the fence by the road-
side, squeezed herself through between
two posts which were very near to-
gether.

The young lady in the stage-coach
made some ludicrous remark, and the
passengers laughed. It seemed very
excusable; for, in getting through the
fence, the poor woman made sad work
with her old black bonnet; and now,
taking a seat beside a well-dressed lady,
really looked as if she had been blown
there by a whirlwind.

This was a new piece of fun, and the
girl made the most of it. She carica-
tured the old lady upon a card; and
tended to make a pattern of her bonnet;
and in various other ways sought to
raise a laugh at her.

At length the poor woman turned a
pale face toward her, and said—
"My dear girl, you are now young,
and healthy, and happy. I have been

so too, but that time is past. I am now
old and forlorn. The coach is taking
me the death-bed of my only child. And
then, my dear, I shall be poor old wo-
man, all alone in the world, where mer-
ry girls will think me a very amusing
object. They will laugh at my old-
fashioned clothes and sad appearance,
forgetting that the old woman has loved
and suffered, and will live forever."

The coach now stopped before a poor
looking house, and the old lady feebly
descended the steps.

"How is she?" was the first trem-
bling inquiry of the mother.

"Just alive," said the woman who was
leading her into the house.

The driver mounted his box, and we
were upon the road again. Our merry
young friend had placed the card in her
pocket. She was leaning her head up-
on her hand; and you may be sure that
I was not sorry to see a tear upon her
fair young cheek. It was a good les-
son, and one which we greatly hoped
would do her good.

EVERY ONE IN HIS OWN WAY.

"What, no farther?" said the minute-
hand to the hour-hand of the time-piece.

"Why, I have been all around the dial
since we parted; and there are you,
just one figure from the place where I
left you."

"And yet I have done as much work
in the time as you have," answered the
hour-hand.

"How do you make that out?" said
the other, as he advanced to pass him.

"So," was the reply. "Your journey
all round, and mine from figure to fig-
ure, are each an hour's value; all are
not able to arrive at the same conclu-
sions with the same ease and readiness.
But this is no fault on either side; only
they who fancy that because they are
always in a bustle they are doing the
work of the whole world, are mistaken;
they plume themselves on an impor-
tance and superiority by no means be-
longing to them. If you were to creep
like me, the day would last, nobody
knows how long; and if I were to gal-
lop like you, it would be over before it
had well begun. Let us each keep our
own pace, and then the business we are
both upon will be done between us."

"All right," said the minute-hand in
the distance; "I'm nearly out of hear-
ing now, so keep anything more you
have to say till I pass you again."

A MERCHANT'S STORY.

A member of a large mercantile firm
recently gave me a bit of his early ex-
perience. Said he:

"I was seventeen years old when I
left the country store where I had 'tend-
ed' for three years, and came to Boston
in search of a place. Anxious, of course,
to appear to the best advantage, I spent
an unusual amount of time and soli-
tude upon my toilet, and when it was
completed I surveyed my reflection in
the glass with no little satisfaction, glanc-
ing lastly and most approvingly upon a
seal ring which embellished my little
finger, and my cane, a very pretty af-
fair, which I had purchased with direct
reference to this occasion. My first day's
experience was not encouraging.

I traversed street after street, upon one
side and down the other, without suc-
cess. I fancied towards the last, that
the clerks all knew my business the
moment I opened the door, and that
they winked ill-naturedly at my dis-
comfiture as I passed out. But nature
endowed me with a good degree of per-
sistency, and the next day I started
again. Towards noon I entered a store
where an elderly gentleman stood talk-
ing with a lady by the door. I waited
until the visitor had left, and then stated
my errand. 'No, sir,' was the answer
given in a peculiarly crisp and decided
manner. Possibly I looked the discour-
agement I was beginning to feel, for he
added, in a kinder tone: 'Are you good
at taking a hint?'

"I don't know," I answered, while
my face flushed painfully.

"What I wish to say is this," said he,
smiling at my embarrassment: 'If I were
in want of a clerk, I would not engage
a young man who came seeking em-
ployment with a flashy ring upon his
finger, and swinging a fancy cane.'

For a moment mortified vanity strug-
gled against common sense, but sense
got the victory, and I replied, with
rather a shaky voice, I am afraid, 'I'm
very much obliged to you,' and then
beat a hasty retreat. As soon as I got
out of sight I slipped the ring into my
pocket, and walking rapidly to the
Worcester depot, I left the cane in charge
of the baggage-master 'until called for.'

It is there now, for aught I know. At
any rate I never called for it. That
afternoon I obtained a situation with
the firm of which I am now a partner.

The first grist mill ever erected in
Pennsylvania, is yet in existence. It is
a quaint old stone building, and bears
date about 1680. It is erected on a
small stream near Germantown, and
some of the original machinery import-
ed from England, is still retained in the
mill.

It is said that there are 100,000 differ-
ent kinds of plants existing in the earth,
and 400,000 varieties of insects. The
world of the sea is still more rich. The
number of polypi is greater than that of
insects, and the infusoria are innum-
erable.

If you would relish your food, labor
for it; if you would enjoy your rain-
ment, pay for it before you wear it; if
you would sleep soundly, take a clear
conscience to bed with you.

Notices.

For ADOPtion.—The undersigned is de-
sirous of finding parents who will take his
motherless babe, and bring it up as one
of their own. She will be twelve months old
last of April; has light complexion, light
hair, blue eyes; very intelligent, etc. Those
having no children